THE

CHRISTIAN ADVOCATE.

AUGUST, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XV.

(*Continued from p.* 292.)

But it is infinitely more important to consider the wiles of the adversary who lay concealed under the serpent, than to determine what was the original form of that animal. The account given of the temptation of our first mother, like every other part of the narrative, is very short and comprehensive. Yet comprehensive as it is, enough is said to show that the subtlety of the great deceiver was all exerted on the occasion. Nothing can be imagined more artful and insidious than his temptation. He begins with an inquiry addressed to the woman, in regard to the prohibition by the Creator of the tree of knowledge of good and evil. She answers it in a manner seemingly calculated to justify the divine prohibition of the interdicted tree, and to magnify the bounty of God in granting liberty to eat of all beside. The adversary then proceeds to question and deny the penalty of death, and in such manner as seems to intimate that possibly Eve had mistaken it; and yet carrying clearly the charge both of cruelty and falsehood, against the great Creator. Eve listens, deliberates, and is lost. She appears to have hesitated for some time; to have viewed the tree attentively, to have strengthened her desire of eating by the view, and thus to have gained resolution to perpetrate the fatal act.

Ah! my young friends, remember while you live, this tampering with temptation by our first mother; and while, at this hour, you feel its consequences, follow not the fatal example. Remember it as a warning; and especially in youth, while the passions are ardent and the fancy is active. It was written for our learning. Remember that if you begin to parley with temptation, you are undone. Repel the tempter without listening to him. If he can gain your fancy and your passions, he will certainly succeed. *Obsta principiis.*—Dash from you, with abhorrence, the poisoned cup, the moment it is presented. Never listen to temptation—Never make it a question whether you will comply or not. Never suffer it to become the subject of meditation—There it first pollutes the soul. Look upon it, and think of it, and you will comply. Remember too that all seducers, and tempters to sin, are acting the part of Satan. If you listen to them you are lost. Hear them not; repel them with abhorrence, scorn and indignation. Avoid temptation, likewise, as far as possible. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away."

The woman having fallen became the tempter of man.—"She gave also unto her husband with her, and he did eat." We are not told by what particular temptations or allurements Adam was induced to comply. Nothing was ever more beautifully imagined than what Milton has said, on the manner in which Adam was prevailed on to share the ruin of his fallen wife. Still, it may be nothing more than imagination. What was the fact we are not told, and therefore can never know. The apostle Paul, in enjoining a due subjection of the woman to the man, tells us—that "Adam was not deceived, but the woman being deceived, was in the transgression." But it clearly appears, by the context of that passage, that the apostle's assertion is to be confined to the *first* deception—He was not first deceived—How much deception was actually practised in his fall, we do not know. Probably there was less of it in the whole process, than in the case of Eve; and of course that his guilt was, on this account, greater than her's. On another account it was certainly greater. He was the proper head and representative of the human race. Had he retained his integrity, notwithstanding the fall of Eve, both he and his posterity would have been safe. She would doubtless have received the due reward of her guilt, and another help-mete would have been provided for him. But he yielded to the considerations, whatever they were, which assaulted his innocence and integrity. He ate of the forbidden fruit. He mingled his guilt and his destiny with that of his wife. The united head of the human family thus became sinful and corrupt; and the contamination will reach the remotest of their offspring.

It belongs to a subsequent answer in the catechism, to show the accumulated guilt which was involved in this transgression, and the effects which it produced on our first parents. In the mean time, the present lecture will be concluded with a few inferences of a practical kind, from what you have heard.

1. From what you have heard in this lecture, you may plainly see that a single act of sin may draw after it an endless train of fatal consequences. It is true, indeed, that the sinful acts of no individual of mankind since the fall, ever was, or ever will be, so extensively connected with injury to others, as was the eating of the forbidden fruit by our first parents. Yet in very numerous instances still, the effects of one violation of the moral law of God may be seen in a train of evils and sufferings, of the most mournful kind—not to be avoided in this life, and often extending into the eternal world. Think, for an illustration of this, of the single acts of unbridled anger; producing murder, maiming, dueling, and personal injuries innumerable; and of cupidity—as witnessed in theft, forgery, perjury, lying, fraud, and falsehood in a thousand forms. Think in how many instances one act of libidinous indulgence has blasted for ever the hopes of female youth and beauty; brought dishonour on a whole family, and broken a father's and a mother's heart. Think of the single acts of traitors and tyrants, by which thousands have lost their lives and liberties, and whole nations have been desolated and clothed in mourning. Think of these things, and learn from them that the first constitution of God is still in a measure continued; learn how extensively our destinies are still connected one with another; and how great is our responsibility both to God and man, to avoid the cause and origin of such extended evils. You cannot, my dear youth, be too watchful against temptation, and all excitements to those acts of transgression, one of which may indelibly stain your character, and blast your prospects, and diminish

your influence and usefulness, for the whole of life; may bring misery and disgrace on others, and put at a fearful hazard the eternal destinies both of them and of yourselves. But remember too, that your own unaided vigilance will not be sufficient to protect you. *They* only are well kept whom God keeps. Unless you are guarded by his providence and grace, you will certainly fall, notwithstanding all your purposes of care and watchfulness. By daily prayer, therefore, seek the grace and protection of God, which alone can effectually preserve you; and which, if you obtain, you will certainly be safe.

2. In view of the subtlety and power of the great adversary of souls, how consoling is it to the true believer, to think that he is in covenant with that Saviour who has vanquished Satan; who came to destroy the work of the devil; and who will keep all his faithful people from being tempted above what they are able to bear?

When we reflect that such was the skill, artifice and influence, of the malignant spirit that seduced our first parents, that he prevailed against them, when they had no corrupt nature, no sinful propensities, to which he might address his temptations; and that we have a nature and propensities which are the allies, as it were, of all his vile suggestions,—when we consider, too, that he has increased his subtlety by the experience of six thousand years, and that the best saint on earth is sanctified but in part—we may see, that not one of our fallen race has any security against being for ever undone, but from being a member of the mystical body of Christ. Yes, here is our only safety. If sinless, perfect man, standing in his own strength, fell before the sagacity and snares of Satan, he would be sure to make a prey of every sinful and imperfect man, if that man were left to himself. But the people of God are never left to themselves; they are not expected to stand in their own strength; and to make them attempt it, is one of the wiles of their great adversary, by which, more perhaps than by any other, he does them a temporary injury. They however are the blood-bought property of their Redeemer—and none on earth or in hell is able to pluck them out of his and his Father's hand. Made *one* with their Almighty Saviour, his honour is concerned to preserve them unto his heavenly kingdom. He has conquered and triumphed over the great enemy of their souls; who cannot ever tempt them, farther than he is permitted by Christ, their spiritual head—by him who has promised that his grace shall be sufficient for them, and that in every temptation he will make a way for their escape, that they may be able to bear it. Here is their security—While, therefore, they are exhorted to be sober and vigilant, knowing that their "adversary, the devil, as a roaring lion goeth about seeking whom he may devour," and are enjoined to resist him steadfastly, they have the comfort to know that, in so doing, they will at last come off conquerors and more than conquerors. Their adversary may, for wise purposes, be permitted, for a time and to a certain extent, to vex and worry them, but he can never lastingly injure or destroy them. They are "kept by almighty power through faith unto salvation;" and the period will shortly arrive, when they will escape for ever beyond all the assaults of Satan, temptation and sin; and when all their present trials and conflicts, will but serve to increase the eternal weight of glory, in which they shall share with their reigning and triumphant Lord.

Be persuaded, my dear youth, to seek with unceasing diligence a vital union with this precious and all-sufficient Saviour. Without this, all your purposes and plans of avoiding even the worst of crimes, may prove abortive; or if by the

good providence and restraining grace of God, you shall be preserved from scandalous and enormous sins, yet unless a living faith unites you to the Lord Jesus Christ, you will assuredly lose your souls at last, and be for ever the companions of the devil and his angels. Be very sensible of this; let it dwell constantly on your minds; let it preserve you from satisfying yourselves with an amiable exterior, or with any mere formal attention to religion. Be not satisfied till you "know in whom you have believed, and that he is able to keep that which you have committed to him, against that day."—Amen.

FOR THE CHRISTIAN ADVOCATE.

CHRISTIAN EMIGRATION.

When we introduced the letter to James Douglass, esq. of Cavers, the latter part of which was inserted in our last number, we intimated our intention "to say something on one topick which is peculiar to the state of things in this country." We had in view the importance of conducting emigrations to our distant frontiers, in a manner more favourable to the Christian edification and improvement of the emigrants, than any which has hitherto been witnessed. The want of Christian instruction and Christian institutions, among the inhabitants of the the new states, territories, and settlements of the American Union, is indeed most deplorable; and presents a prospect truly appalling to the reflecting and pious mind. The probable state of things a few years hence, as to morals and religion, and we may add, political principles and civil institutions too, throughout these extensive regions, is fitted to sadden the heart of every real Christian, and every true patriot; unless more adequate means shall be employed, than any which have as yet been either used or devised, to preserve the people from barbarism, immorality, and impiety.

It appears to us that the great and general want of ministers of the gospel, and of all Christian ordinances and institutions, in our new and extensive settlements, is, in a considerable degree, owing to great criminality in professing Christians themselves, who have rashly removed beyond the region of gospel light, to one of a darkness of which they now loudly and justly complain; but which, as we think, they ought to have foreseen and avoided, and therefore have too much reason to consider as a divine chastisement. That men who do not believe in divine revelation, or even that those who profess to believe it, but are destitute of practical piety, should have a light sense of the privileges and blessings of the gospel, and of course should remove beyond their reach, without much care or concern, is no great cause of wonder: although shrewd men, even of this description, have often been deeply sensible of the value of religious institutions, as providing for the education of youth, and as conducive to the peace and good order of society. But every practical Christian considers true religion as the "one thing needful,"—as eminently calculated to promote human happiness in this world, and as essential to the well being of every child of Adam in a future and eternal state. He regards it, in a word, as the most important concern on earth; never to be sacrificed to any worldly considerations whatever, but to be sacredly preserved and cherished, although poverty, and contempt, and death itself, be the price of its preservation. Without such an estimate of true religion, no man can be a practical Christian. How then, we ask, can men of such views and such a spirit, remove themselves and their families entirely beyond the sound of the gospel?—beyond the reach of nearly all those means which, by the appointment of God, are ordinarily necessary, both to the conversion of sinners and to the edification and comfort of his own people?—beyond sermons, and sacra-

ments, and Christian schools, and even the Christian Sabbath, as connected with those ordinances from which much of its preciousness is derived? For ourselves, we see not how a man can love his God and Saviour supremely, and yet deliberately sacrifice his Christian edification, and the Christian education of his children, for the sake of advancing his worldly interest, in any manner whatever. "If any man love the world, the love of the Father is not in him."—This is the declaration of inspired truth. We know, indeed, that the real disciples of Christ are sometimes permitted to act entirely beside their proper character; to act for a time like the children of this world; to do, in a season of spiritual declension, that which may fill them with grief, and subject them to inconvenience, for the remainder of their days. It is only in this way that we can account for the fact, that in very numerous instances professing Christians, who had always sustained a reputable, and sometimes a high Christian character, have sold off their property, in a congregation flourishing under the gospel ordinances—frequently a property quite sufficient for a decent support of themselves and families—and with no other motive than the prospect of making ultimately a better provision for themselves and their children, have gone into uncultivated wilds, where they knew that they could have none of the gospel ordinances for years to come—perhaps not in the life time of themselves or their offspring. We say deliberately, that we cannot reconcile this with the existence of vital piety in those who have done it, on any other supposition than that the parties concerned were, at the time they thus acted, in a state of great spiritual declension; that they acted with a worldly spirit, utterly unbecoming their character and profession; and the sad consequences of which must be unavoidably felt by them and theirs, however sincerely and bitterly they may be deplored. If this conduct be resolved into mere oversight, inadvertence, or inconsideration, it only comes to the same thing at last; for a Christian who is alive to the great concerns of his soul and of eternity, can no more forget or be inattentive to that which relates to his spiritual welfare, than a miser can be thoughtless or regardless of that *gain*, which constitutes the ruling passion of his soul.

But it may be asked—ought the settlement of our vacant and extended territories to be abandoned entirely to the irreligious and profane? Would not such an abandonment produce a state of things the worst of all? Is it not most desirable that a population of moral and religious settlers should there exist, from the very first; or at least that as great a proportion of these as possible, should be mingled with those of a different character? To prepare the way for the proper answers to these inquiries, it should be recollected that no Christian is either obliged or permitted to do evil that good may come.—He is neither obliged nor permitted to sacrifice his own religious privileges, and the religious education of his children, that he may become, in some small degree, a qualifying ingredient in a mass of moral corruption. The case we are considering is essentially different from that of missionaries, who go to preach the gospel to others; and whose official and constant business it is to promote religion. It is the case of private Christians, who go, not as teachers, nor with any view to promote religion, farther than as this may be done by their own example and private conversation—Of private Christians whose great object is really nothing but worldly emolument; and who are therefore more likely to lose what religion they have, than to promote it among others. We maintain that no Christian man can be called, in the providence of God, to make a *voluntary* sacrifice of his spiritual edification for *worldly profit*.—If a Christian is, by the act of God, deprived of Christian or-

dinances, contrary to what would have been his choice, and therefore without criminality, we admit that he may hope for the special favour of God, to preserve him and to comfort him in his afflicted and destitute state. But not so, when of choice he deprives himself of the means of grace, that he may increase his earthly possessions. We do avow, and are prepared to maintain, that *spiritual edification is not to be voluntarily sacrificed to worldly emolument*—in any application that can be made of the position, to this or to any other subject. We hold it to be as plain, as that eternal things are to be preferred before those which are temporal; or that the love of God is to be superior to a love of the world.

We shall now answer directly to the foregoing inquiries, and thus bring into immediate view our chief object or design in this paper. We do believe that it is of immense importance, that the settlement of a new, fertile, and extended region, which is manifestly destined to become populous, should not be preoccupied wholly by the profane and ungodly; —immensely important that from the very first it should, as far as possible, possess a religious population, that will not only preserve within itself, but gradually extend to others, the influence of Christian principles, Christian ordinances, and Christian institutions, of every kind. We lament that this has not hitherto been done, in any degree as it might and ought to have been done: and we wish briefly to state and urge a better system for the time to come.

Suppose that in place of what has actually occurred, and of which the evil has been shown, the professors of religion who have gone to our frontiers, had uniformly done, what was really done by the first settlers of New England. These settlers, when they left their native land, took care to have in their company a number of ministers of the gospel, to whom they might look for the same religious instruction, and the same dispensation of gospel ordinances, which they had enjoyed in the places from which they removed. Or rather, they expected advantages, after their removal, superior to those which they had enjoyed before; for they fled from persecution, and sought an asylum where they and their children might serve God agreeably to the dictates of their consciences. After their settlement in this country, they adopted the very system, which we say ought always to have been pursued. Whenever a settlement was to be formed at a distance, a minister of the Gospel and a school master, were considered as indispensable parts of the original population.

We know that it has always been difficult in our country to find clergymen and teachers of youth, qualified and willing to go into an uncultivated wilderness. But this difficulty would have been greatly diminished—we believe it would have been nearly annihilated—if ministers and schoolmasters had been sought for by a Christian company before its removal from home; so that they might have had the sure prospect both of employment and a degree of support; and not that of being left among a rude population, without friends, patronage, or much hope of usefulness. At any rate, the difficulty of obtaining ministers and other teachers, was certainly greater in the first settlement of New England, than it has been for fifty years past; and therefore, if what we insist on was found practicable then, it has been practicable ever since. The very truth is, the great and only want has been, the want of that primitive piety and zeal which influenced the Puritans who first planted the gospel in our land —then a land of pagans altogether. Had their piety and zeal influenced the hearts of the professors of religion, who, within half a century past, have left Christian institutions on the Atlantic coast, and gone entirely beyond them, to the North, the West, and South, they would unquestionably have carried the gospel

with them. They would have refused to remove at all, till they could have formed a little association of Christian families, who should have agreed to settle together, and have engaged a minister of the gospel and a teacher for their children, to bear them company: and we are quite sure they could have done this without the promise of much remuneration—beyond the prospect of usefulness, of Christian society, and the common hope of providing for a family. Had this plan been adopted, in making settlements on our frontiers, immediately after the close of our revolutionary war, and been continued to the present time, the moral wastes and desolations that now meet the view, and pain the heart of every Christian who looks to the borders and territories of the United States, would, to say the least, have worn a far less dismaying aspect. Christian churches and Christian institutions of every kind, would have been scattered, thinly we acknowledge, but yet most advantageously, over the whole extent of these waste and desolate regions. They would have been like those *Oases*, or well-watered, verdant, and fertile spots, of which travellers tell us in the African deserts; most delightful to their inhabitants, most important to travellers, and most fruitful of blessings to the whole circumjacent regions. If churches had been always planted by the professors of religion on their removal to our frontiers, the consequence would have been that at this hour we should not only have had stations for missionaries sent from the Atlantick States, but settlements sending out many missionaries brought up among themselves—Missionaries the best qualified of all, to extend the gospel in their several neighbourhoods; because inured to the climate, and familiar with the habits, the prejudices, and all the peculiarities of the people among whom they would have been called to labour. In short, the moral aspect of the whole border population of the United States, would have been widely different from what it actually is—and essentially better.

It remains then that, with as little delay as possible, we set about a work which has been too long neglected.* To urge this is the chief design of our present remarks; which certainly should not have been extended to such a length, if our only purpose had been to point out and mourn over a past and irreparable neglect. But the tide of emigration from the Atlantick States of the American union is still setting as strongly in all directions as it ever did: And on reading the interesting letter lately published in Britain, and republished in the last two numbers of our miscellany, we were very forcibly struck with the thought, that the Christians of various denominations in our country might contribute greatly to the general object of that letter, by now using their best exertions to evangelize all emigrations to our frontiers, from the very time that they start for the place of their destination. What a noble enterprize would it be, if some wealthy individual, or a number of such individuals, animated with a zeal to promote the

* We are fully aware, and state it with pleasure, that both before the revolutionary war of our country and since, very laudable exertions have been made, by some ministers and other members of the Presbyterian and Congregational churches, to provide for the permanent establishment of gospel ordinances in our new settlements. This has been done with the most effect in the western parts of the States of Pennsylvania and New York; and those who have done it deserve to be regarded as the best of publick benefactors. The happy effects of their truly pious cares and labours are strikingly visible, and great shall be their reward in heaven. Still, it is *generally* true, that too little attention has been given to this subject in *any way*; and in *no case* that we have heard of, has *the system* which we have pointed out, been acted on—The only system, we verily believe, which will be found to provide an effectual remedy for the evil, and at the same time to be more easy in the execution than any other.

Christian religion, should form for that purpose, in the West and South, a settlement similar to that which, with very different views, is now forming at Harmony? This, however, by the bye—We have particularly wished to show that the professors of religion in *going to the new countries*, to use their common phrase, should make conscience of not excluding themselves and their families from the privileges of the gospel and the means of education; should make conscience of endeavouring, as far as possible, to go in companies, and to take with them a minister of the gospel and a teacher of youth, as an indispensable part of each company. We think that missionary societies, in every part of our land, ought to inculcate this; and while they inculcate it, should endeavour to aid those who are willing to associate in this manner, by all the means in their power—by a portion of their funds, if necessary. We are persuaded that missionary designs could in no way be better prosecuted, than by promoting such associations of Christian emigrants as we have recommended, and by obtaining for them the teachers which they need. The contemplated establishments, when once made, would commonly be permanent; and would be, as we have shown, of immense advantage, both by the immediate influence they would exert, and by becoming auxiliaries, and affording facilities, in all missionary operations carried on from a distance. We are not a little confident, too, that the plan we have indicated would, if fairly tried, not only be found practicable, but more easily carried into effect, than almost any other of a missionary character. We greatly mistake, if it would not be found to possess strong attractions for many pupils of our Theological seminaries, and other young ministers of the gospel and teachers of youth. Many such would, we doubt not, rejoice in an opportunity to cast in their lot with a small Christian community, going to form an establishment in which every individual might have a flattering prospect of acquiring property and influence; while at the same time the ordinances and institutions of the gospel, and all its blessed hopes and inestimable benefits, should be fully secured, both to themselves and their descendants. We could easily enlarge on the strong inducements of various kinds which the plan we have suggested would present to pious and enlightened young men, to make a part of any such company as we have described. But these inducements will be obvious to all who reflect on the subject, and we have already extended our remarks much further than we at first intended. We shall therefore conclude with only adding, that we do earnestly request that the suggestions we have here thrown out may not be dismissed from the minds of our readers, without a serious consideration.

FOR THE CHRISTIAN ADVOCATE.

"I, even I only remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men."—Elijah. (1 *Kings*. xviii. 22.)

It is often alleged as an excuse for not contributing to the extension of Christianity by means of missionaries and Bibles, that there is more expended on this object then is actually required; and when complaints are made that there is so much to do with such small means, it is supposed to be a mere *ruse de guerre*, to prepare the way for another invasion on the publick charity.

I am willing to believe that the astonishment expressed is sometimes genuine, and the suspicion entertained honestly harboured; and that there are many who, having never taken the pains to study the moral geography of the earth,

are really unconscious of the number of the destitute, the imperiousness of their wants, and the importunacy of the cry for more light, from those quarters where the sun of righteousness shines in his brightness. It is indeed difficult for a person who has spent his life in the full enjoyment of Christian ordinances; who has, perhaps, never seen a human being totally ignorant of them; and who has never heard, with any real conviction of its truth, that there are millions whose ears the peaceful sound of gospel truth has never met—to believe that there are regions, vast in extent, and populous with intellectual and immortal inhabitants, where the name of Jehovah and of his Son our Saviour, was never heard; and that, in fact, Christianity, including all systems of faith that have any thing of its spirit, is confined to a very small proportion of the human race. Let such an ignorant or negligent observer look over the world, and he will be amazed to see the Temple, the Pagoda, and the Mosque, almost filling the view, whilst the humble Christian church—the temple of the living God—is scarcely discernible, amidst the thousand fanes dedicated to unknown deities. The fire burns on many a lofty heathen altar—the self-devoted sacrifice is frequently offered, and clouds of unhallowed incense float widely in the air, whilst the song of Zion is scarcely heard amidst the din of idolatry. The crescent glistens from innumerable domes, in regions where the cross is nearly solitary and wholly concealed, and refulgent only to the few who privately kneel around it in Christian devotion.

Credible statistics exhibit the population of the world at eight hundred millions. Of these the number of Christians, including Protestants of every name, and the Roman and Greek churches, is one hundred and seventy-five millions; being twenty-five millions less than one-fourth of the whole number of inhabitants of the earth. If we include the Jews among those who have received a divine revelation, they will make a difference of about three millions, and add to this class even the Mussulmans, who at least cry "Jehovah is God"—amounting to one hundred and forty millions; and still the absolute Pagans have a majority over the whole, of more than eighty millions; exclusive of slaves in Christian countries, and many others who have all the ignorance and degradation, without the name of paganism. If again we divide the world into two classes, the *Protestants* in one, and all other religions in the other (for the Greek and Roman churches in unenlightened and despotick countries require much evangelizing), then we have sixty-five millions, to seven hundred and thirty-five millions, that is, eleven to one. This proportion may, perhaps, be more easily comprehended, by supposing the United States to represent the population of the world, Pennsylvania to contain all the enlightened Christians, and the remainder of the vast population of our country to be in the darkness of spiritual ignorance.

No, truly, the call to "come up to the help of the Lord against the mighty," is not an unmeaning, pretended, or deceitful cry. It is a cry that should touch every Christian heart, and open to liberality every Christian hand. There is no excess of charitable contributions for extending the gospel—There is a most mournful deficiency. Far more ought to be done, and must be done, than has ever yet been done, before the gospel is extended to all those who ought to receive it; before professing Christians will have shown a suitable obedience to that command of the Saviour, by which they are enjoined to publish his gospel to "every creature."

A. B. C.

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 251.)

Messina, March 10th. 1820.

My dear Friend,—I am here still, in a state of "durance vile;" but which, however unpleasant, I hope will result in good; if no otherwise, at least from the necessity it imposes of learning patience and submission to the divine will. When I shall have acquired enough of these all important articles of spiritual instruction, I may expect to be released from the school that is designed to teach them. But while my deficiency remains so great, I certainly ought to be thankful that the lessons are multiplied. Impatience on account of protracted hardship, is decisive evidence of an existing necessity for the continuation of these very afflictions, the removal of which is so anxiously desired. Children at school, to escape chastisement and obtain the favour of their teacher, will often apply themselves diligently to their book. But christians, seldom think of giving diligence to learn the lessons of grace, as a means of release from the rod of correction. Yet certainly it is the course that ought to be pursued, and God's word furnishes great encouragement to hope for success in such a course. And though such a procedure might sometimes fail of shortening the days of an irksome quarantine, or putting an end to a calamity sooner than it would otherwise terminate, it might prevent the speedy return of further chastisement.

But my proper business is to detail the events, (and they are events worth detailing only for the gratification of friendship,) which the "days have brought forth" to me, since the date of my last letter.

On the 27th of the preceding month, the brig *Shepherdess*, having completed her lading, sailed for the United States. Until this time we had remained on board of her; but were then obliged to remove into the lazaretto, to finish our quarantine. Here we have had our home for near two weeks, and it has furnished a new variety to all the former modes of living I have experienced; but it is one, to which even novelty has failed to communicate any charm. Let me try to give you some idea of this same lazaretto, and of the rules of quarantine here, with which I have become so well acquainted: and which I think will fill no small place in my recollection, as long as memory shall continue to do its office.

The lazaretto has been, and is still, (if it was kept in proper order,) a noble building; admirably fitted to answer the end of its original destination. It is situated directly opposite the city, on the other side of the bay, upon the tongue of land, which I mentioned in my last as projecting into the straits, and by a circular sweep enclosing the fine bay that constitutes the harbour of Messina. It is two stories high, the width of two spacious rooms, and extending on all the four sides of a parallelogram, or oblong plot of ground, so as to enclose a yard in the centre, of an hundred yards long by sixty broad. In this yard, is a fountain pump of fresh water. One part of this immense building is appropriated to goods, not allowed to be landed in the city. And the remainder furnishes ample rooms for the accommodation of the ill fated prisoners of quarantine. These rooms might be rendered very comfortable, but neglect and dirt, have

rendered them very much the reverse. The lower rooms have no other floor than the earth, and those of the second story have little to keep out the storm, except rude batton shutters. The whole is surrendered to every kind of filth, to a most disgusting degree. But what is far worse than all the rest put together, is the multitudes on multitudes of fleas, with which the whole premises are infested. What I have suffered from these vermin, I apprehend will awaken a horror at the recollection, as long as I live. A small compensation to the soldiers, who had been stationed in the ship, and who had to go into quarantine with us, until purified from all pestilential taint derived from our contact; cleared our rooms of the other filth. But the fleas bid defiance to every measure, either of discharge or defence. It is literally true, that in the mornings, I have found the neck and wristbands of my shirt, thickly speckled with blood, from the depredations of these vermin during the night. You can easily judge from this, of the repose enjoyed by the victim of such assailants. But for this, our situation would not have been so uncomfortable. The very hospitable attentions of the American consul, have enabled us to furnish our rooms with all that is necessary for our accommodation, such as tables, chairs, beds, &c. Articles of provision, whatever we choose to order, are every day supplied at a cheap rate, by boats from the city. A high wooden pailing separates between the rooms, and the yard in the centre of the lazaretto. The prisoners of quarantine are all required to be in their rooms at sundown, when the gates, which allow a passage into the yard through this pailing, are locked, and not opened again until eight o'clock the next morning. Not fully aware of the strictness of their regulations, the first morning of my confinement, I had risen early. Finding the gate locked, I waited an hour. Still no turnkey appearing, I became impatient, and with some effort, succeeded in surmounting the wooden pailing, and obtained the liberty of walking in the yard. In the course of the day, however, I was called before the officer who has the charge of the place, and threatened with an information to the governor for disorderly conduct. As it becomes every culprit to do, I made an apology and promised amendment, and so was dismissed.

The regulations of quarantine are extremely rigid. If a stranger visits his friend in quarantine, and shakes hands with him, or even touches him, he will have to go into quarantine with him. If two persons in quarantine for different periods—for instance, one for forty days, and the other only for a week—touch each other, either by accident or design, the person in for a week will be condemned to the forty days, with the person by whom he has been touched: and the same consequence will ensue, from only handling or touching the same article, if of woollen or linen, by two persons under quarantine for different periods. A few days ago, while passing near some sailors in the yard, who were amusing themselves by playing ball, their ball struck me, and you can hardly think what a perturbation it threw me into, lest the occurrence might subject me to other forty days, to be devoured by the fleas. It happened however, that the sailors belonged to a vessel, whose period of quarantine expires as soon as my own.

No evidence of health, will obtain any reduction of the period for which quarantine has been ordered. After we had been a few days in the lazaretto, we transmitted to our consul a petition, to be laid before the board of health, stating the perfect health in which the vessel had remained during her stay at Messina; our own entire health, since we had gone into the lazaretto;

the great inconvenience, to which we were subjected by so long detention, and not omitting the very unpleasant discomforts, to which we were compelled to submit, in our disagreeable abode. But the consul thought it too hopeless an undertaking to present it.

There are not many undergoing quarantine at this time, in the lazaretto. The seafaring community generally prefer passing their time on shipboard, to spending it in this dreary abode. The want of society is one ingredient, and not a small one, in the hardship of my situation. My companion, W. O., is a worthy man, without any thing unpleasant in his disposition or habits, and I account his company no small privilege. But the turn of his mind is altogether mercantile. On the subject of religion he wants interest; and there is, on the whole, too little similarity in our views and habits, to beget much kindred feeling between us; so that I feel very much alone. This has led me more to reflect on, and *feel* the value, of that item of Christian morality which we are assured at the great day of accounts will be rewarded with such special approbation, "I was in prison and ye came unto me." I am persuaded words can hardly convey an adequate idea of the cordial, which the mind of a man who has been long the tenant of a prison, receives from a visit of kindness on the part of one of his fellow men. Oh! how much does the world need the spread of the gospel among its inhabitants, to produce in them, that disposition, to alleviate each other's hardships and soothe each other's sorrows, for which there is so much occasion, in this vale of tears; and which the gospel always will produce, in exact proportion to the degree in which it is received into the heart. If my little taste, (and it surely has been a very little taste,) of the privations of confinement, has the effect to awaken me to a more practical regard to that duty which has given the name of Howard to "everlasting remembrance;" the duty of "remembering the forgotten; attending to the neglected, and visiting the forsaken"—then I shall not regret the few days of confinement I have suffered here.

The idleness in which much of my time has been necessarily passed, has constituted another heavy item, in the catalogue of my calamities. Employment, I have long thought, where there is a capacity for it, to be a blessing. Now I am sure of it: since I have tasted so sensibly the misery of idleness. He was a wise man who said, "the oil of gladness will glisten on the face of labour only." I am verily persuaded, that much of the pleasure, which the higher classes find in their dissipations, springs from the labour they are made to undergo, in the pursuit of them. I might indeed employ myself as much as I pleased, in reading and writing. And the kindness of the consul has furnished me with books, not indeed on religion, for I believe he has none, but of history and entertainment. The want of exercise, however, with confinement, by increasing the atony of my nervous system, has forbid such employments, except in small measure; and the consequence has been almost entire idleness. But what is there, from which the Christian may not derive profit? The misery of compelled idleness, may operate as a salutary correction for the neglect of duty, when the season of useful industry was enjoyed: and whatever produces repentance for sin, is to be ranked among the first of blessings. Sloth is one of the vices of our nature, and one of the very worst. I believe few Christians, have any adequate sense of the sin they commit, by the indulgence of this corruption.

Cut off from the privilege of ministering to the flock I have left far behind, and uneasy in mind, for the very little I have done in time

past for their profit, I have endeavoured to contribute a mite, towards supplying my former lack of service, by furnishing them with a token of my very affectionate remembrance, in the following pastoral letter; a copy of which I beg you to receive, in lieu of any thing further at this time from

Your very affectionate Friend, &c.

—

Messina in Sicily, March 6th, 1820.

Very dear Brethren of the Congregation of ———:—Though far separated from you in body, I am often with you in spirit; feeling, I trust, something of that deep interest in your welfare, which twenty-four years' labour among you, must almost of necessity have produced. While wandering, a stranger in strange countries, and passing many silent sabbaths, excluded from the privilege of publishing or hearing the precious Gospel of our Lord and Saviour, I have been led to ruminate much on the days and years that are past, when I went up with you to the house of God and kept our solemn holy days.—The result upon my mind has been, an increased desire towards you; and I feel myself impelled to give you this proof of my affectionate remembrance. Fain would I once more offer you some advice and exhortation, which it is possible the Lord may bless to your profit. Of necessity, it must be some time yet before the earnest wish of my heart can be gratified, in my restoration to the beloved service of proclaiming to you the words of eternal life; and as all things future are covered with uncertainty, it may never be the case; but the present may prove a farewell address.—The burden of all I have to say to you is this—Give all diligence to know the Lord Jesus Christ, in the power of his grace, receiving his gospel into your hearts, and cleaving to it as that, and that only, which gives substantial comfort under all the labours and afflictions of this life; while it holds forth the joys of immortality in the life that is to come. I hope I can say and testify, that the result of all I have seen and felt, since I have been separated from you, is an increased conviction that this short life is redeemed from vanity and vexation of spirit, *only* by those present comforts and future hopes, which the gospel furnishes—But *my* testimony on this subject is not needed.—Revelation furnishes a cloud of witnesses. Men who were great men in their day; men of whom the world were not worthy; have sacrificed their all for the gospel; have sealed it with their blood: and to encourage us to tread in the footsteps of their attachment, have left us their testimony that they counted not their lives dear to them in so doing; and shall you not, my brethren, give diligence to know this Saviour, who was so precious to them; to feel his grace upon your hearts, and to know the consolations of his gospel in your souls.

That there are among you some, to whom the Lord Jesus is dear; who have at times tasted that he is gracious; I rejoice to think: and one of the consolations I have enjoyed, amidst the discomforts I have experienced, while feeble in health, and far from the enjoyments of my family and my home, has been a hope that to such, my weak ministrations have not been without some use; and that we shall, if not in this life, yet in a short time, meet in a better; to rejoice in one another, as those who are made kindred by grace,—the trophies of the Redeemer's love. To *such* I would say, Gird up the loins of your minds, and grow in all that constitutes the reality of the divine life. Remember that religion cannot be cherished in the soul without vigorous effort, put forth in daily care and watchfulness. Hence it is called a *fight*, a *warfare*. Those who are not making progress

in it, are certainly going back; will assuredly grieve the Holy Spirit of God; and feel the consequences, in the withered comforts of their souls, and the blighted usefulness of their lives. Remember, I beseech you, how much is incumbent on *you*, to promote in the world, the honour of that Redeemer who has bought you with his blood, and who calls you to the important station of "shining as lights in the world," and being "the salt of the earth."—*Whose* hands should build the house of the Lord, but *yours? Who* should make sacrifice for the interests of Zion, but *you?*

But it has been all along the distress of my soul, to fear that a number in the congregation, have never seen as they ought to see, nor felt as they ought to feel, on the all important subject of personal religion—contenting themselves with a "name to live while they are dead." To such, my conscience bears me witness, I have often endeavoured to give warning; and would to God, this testimony I now send across the waves of the ocean, might be blessed to convince them that the real Christian is a very different character, from the mere formal professor; who is in truth, still a man of the world.—A *very different character* in the feelings of his heart, and in the regulation of his life—"If any man be in Christ he is a new creature; old things are passed away and all things are become new." And let me once more beseech you to reflect, that that gospel which you fail to accept, must hereafter heighten exceedingly the condemnation to which you expose yourselves. It is impossible but the Judge of all the earth, who does right, will visit the abuse of gospel ordinances, and the rejection of gospel grace, with a severity equal to the greatness of the crime—and, believe it, the crime is represented in the word of God, of no less magnitude than "treading under foot the Son of God, and counting the blood of the covenant an unholy thing." Nay, my brethren, do not deceive yourselves. Eternity is fast hastening upon you; and it is no small enhancement of your present privileges, that they will soon cease to be yours.

Elders of the *church*, let me beseech you, to look well to yourselves, and to the flock over which the Holy Ghost hath made you overseers."—Realize the importance of your station. In the bonds of brotherly affection, counsel, advise, reprove, and admonish, as those who are accountable for all who are under their care. Provoke the zeal of others, by being yourselves zealous. In wisdom, sobriety, faith, charity, and universal godliness, be ensamples to all. And especially let your daily prayers be offered up for the interests of Zion. Neglect not to minister at the bed of sickness, and overlook not the fatherless and the widows within your charge.

Heads of *families*, once more be reminded by your absent pastor, who has often admonished you upon the subject, that the souls of your dear offspring are a trust committed to your hands, of more worth than worlds. Let not all your care terminate on their perishing bodies. Believe it, an earthly inheritance, without grace, will assuredly prove a curse, and not a blessing; and the greater the inheritance, the greater the curse. Teach them early and late, that system of gospel truth, without the knowledge of which they cannot be saved. By your wholesome discipline, and godly example, form them to habits of early piety, which may guide them to latest life. Let the truth be upon your minds, when you lie down, and when you rise up, that if they are saved, you are called to have a special instrumentality in their salvation; and if they perish, through negligence on your part, at your hands, the blood of their souls must be required.—And

O! deny them not, I entreat you, the benefit of your daily fervent supplications, at a throne of grace. Assuredly when you cease to pray with and for them, you cease from all the fidelity of parental duty; and have no right to hope that you will be blessed in them, or they in you.

My dear young friends.—With the feelings of an affectionate Father towards you, let me beseech your attention for a moment. You have been much upon my mind since I left you. Often have I told you, what I now testify to you over again, that the things of religion, are the *great* things which claim your attention; and that the days of your youth, are the season above all to attend to them. Graceless, ill-spent youth, generally terminates in graceless old age—if life is so far prolonged; and in hopeless death.—Let me solemnly warn you, of the inevitable consequence of indulging in a course of idleness, carelessness, dissipation, and pleasure, to the neglect of your immortal interests; or of becoming companions of them that do so. Assuredly by such conduct, you will be making shipwreck of reputation, peace, comfort, health, and all that belongs to well being in this world; as well as in the world to come.—Seek instruction, seek it diligently.—Follow after sobriety, industry, humility, chastity; and above all, give yourselves to prayer, and to the Lord Jesus, in an humble reliance upon his merit and his mercy, as the Saviour of lost sinners: so will you rank among the excellent of the earth, and shine at last as the brightness of the firmament, among the angels of heaven.

Finally, my brethren of the congregation;—the peace of the Lord Jesus Christ, that passeth all understanding, be with you abundantly—Pray for me, that I may be preserved in the path of duty, while wandering a stranger in strange lands, and if it is the Lord's will, shortly restored to you, recovered in health, (which from present circumstances I have some reason to hope,) and that the visitation which has produced a temporary, and threatened a final separation, may be blessed to us both; producing an increased diligence in duty—I to minister, and you to wait on and receive my ministrations; so that we may be much more profitable to one another, and blessed in one another as pastor and people, than we heretofore have been. But should it be the Lord's will to remove me, and I am to minister to you no more, my last charge, my dying charge to you, is, to obtain, as speedily as possible, the stated dispensation of Gospel ordinances, by a well qualified godly minister—Grudge not the expense. A people half your number, would belie themselves, to say they were not able to support the Gospel, and support it liberally. Since I have left you, I have seen people poorer than you, expending much more to support a superstition that destroys them, than it would cost you, to support a well gifted messenger of grace, to break the bread of life to you and your little ones, from sabbath to sabbath. Beware I beseech you of "a saving that tendeth to poverty." May the God of wisdom and grace, counsel, direct, and bless you, abundantly, at all times, and in all things.

Your absent and affectionate Pastor.

FOR THE CHRISTIAN ADVOCATE.

No. IX.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN, v. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"Numberless circumstances conspire to strengthen the authority of the LATIN

church in supporting the authenticity of *this* passage."—*Nolan, p.* 294.

Mr. Editor,—In closing, in my last number, the review of the quotations of our verse, and the allusions to it,—found on the pages of the Greek Fathers; I stated that the Greek Fathers have, in reality, not yet been examined, expressly for the purpose of ascertaining how far they have quoted our verse.—This is yet a *desideratum* in this controversy. And it is earnestly wished and hoped, that the task of supplying this want, may be undertaken by some of those British, or German, or Dutch scholars, to whom the Greek is as familiar as the dialects of their own language: and who recline in the sweet literary ease of their academick bowers: and whose official duties consume merely a unit of their time: and who have within their reach, in the libraries which have been accumulating for a thousand years, every book which they can ask for, from the MSS. on *papyrus* and rolls of *vellum*, to the Modern volume; and who have every facility for pursuing the deep research, which their souls can desire!

According to my plan, I am, in the *second* place, to examine the testimony given to the authenticity of our verse, by the Western churches in Europe and Africa: and the fathers usually called the Latins.

The oracles of God were committed to the Latin church, as well as to the Greek church. Thus far, in point of testimony to a matter of antiquity, they are on a footing of equality.—But when we recall to remembrance the well established fact that, in the Greek church, a heresy sprung up, of a fatal kind, and gained an entire ascendency for forty years, at least: that the sect which propagated this heresy, and which denied the doctrine *truly* taught in our verse, had a dangerous controul over the most of the copies of the holy scriptures: the testimony of the Greek church begins to lose something of that which brought it up originally to a state of equality with the Latin Church.—The testimony of the Latin church is, moreover, placed greatly in the advance of respectable superiority, by some important historical details by Eusebius. While persecutions, of the most desolating spirit, raged over all that extent of country, within the limits of the Eastern or Greek church; from Libya, through Egypt, and Palestine, round the Mediterranean even to Illyricum, for eight years: the provinces of Gaul under the milder sceptre of Const. Chlorus, and Africa (in which lay the churches whence we derive our best testimony of all the Western churches) did suffer *comparatively* little; and only for a short time; "not during two of the first whole years of the persecution."* And there was a successful zeal exerted in concealing the sacred codices. And some bishops, taking advantage of the ignorance of the illiterate minions of persecution, gravely delivered up the parchments containing the writings of the Arians and other heretics, which were hurled by them into the flames: they reported to their masters that they had consumed the Bibles of the Christians! Hence the African churches lost few—very few copies of their sacred codices. And thence, as they did not require a supply of codices, at the time that the Eastern churches did, when Christianity was on the throne of the Cæsars, they did not, of course, receive the altered copies of Eusebius: and the copies of St. Jerom, prepared by him for *publick*† use.

Hence every scholar has felt the weight of the authority of the Western churches in Africa, and Europe, in sustaining the authenticity of our verse: and hence they have laid the greatest stress on their testimony.

* "Ουδε ὁλοις ετεσι δυσι τοις πρωτοις του διωγμου:" κ. τ. ἐ. Euseb. De Martyr. Palæst. cap. xiii. p. 437, &c. See also Mosh. Eccl. Hist. vol. 1. and Kettneri Hist. Johannei, p. 177.

† We shall explain this distinction in the course of the present argument.—See Nolan, p. 295.

The testimony rendered by Latin versions is decisively in our favour. —As we have already more than once alluded to the Italick version, we need say the less of it now. This version, it will be readily admitted, is the oldest version rendered in Latin. With the origin of the Vulgate, now used in the Catholick church; and with that of the Varceli manuscripts, we are made well acquainted by historical details. St. Jerome, at the command of pope Damasus, corrected, or framed the former of these: St. Eusebius of Verceli, at the desire of Pope Julius, corrected and formed the latter.—But of the author and origin of the Italick version, the records of history make no mention. Even tradition is ambiguous, or silent, on this point. We know nothing more of this very ancient version than simply this—That it had existed long before St. Jerome, or St. Eusebius had conceived their corrections: or had published their respective editions: and that it is remarkable for its faithful renderings from the original Greek.*

Now the Waldenses are the lineal descendants of the Italick church. They are from the diocese called the Italick, as distinguished from the Roman diocese. Their testimony, therefore, relative to the primitive version must be valuable.

And we are indebted to Nolan, whose researches have produced before the publick this very thing. He has actually produced the complete and "unequivocal testimony given by the Waldenses, a truly apostolick branch of the primitive church, that the famous text of the heavenly witnesses, was adopted into the version which prevailed in the Latin church, *previously to the introduction of the modern vulgate:*"† *and from time immemorial.* Of four of the old versions made into French from the version used in the Italick church, or the Latin version, two were made by the Waldenses. Our verse is found in that very ancient version, made from the Latin. The following are the words in ancient French. "Trois chose sont qui donnent tesmoing au ciel, le Pere, le Filz et le Sainct Esperit, et ces trois sont une chose. Et trois sont qui donnent tesmoing en terre, esperit, eaue, et sang." "There are three things (persons) who give testimony in heaven, the Father, the Son, and the Holy Spirit: and these three are one thing. And there are three which give testimony on earth, the Spirit, the Water, and the Blood." And in the very ancient confession of faith of that primitive apostolick church, the text is thus quoted: "Et saint Jean; Il y en a trois qui rend temoignage au ciel, le Pere, le Fils, et le S. Esprit, et ces trois sont un."*

The Latin version of the scriptures, which had been current in Africa long before the version of St. Jerome had been published, did contain our verse; and in precisely the same terms as in the received copy. "There are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." Thus it was quoted by the four hundred bishops (according to Gibbon four hundred and sixty bishops,) before the king Hunneric, and out of the version held in their hands.

Of the Latin version, the accomplished critick Bengel thus speaks: "Truly this version is more ancient than all the Greek codices, and fathers, of whom any thing survives to this day: *and it is sufficiently near to the first codex of this epistle:*" "primo hujus epistolæ codici satis propinquus."†

But St. Jerome's version, made in the fourth century, also contains our verse, and in precisely the same terms, as those of the common version. And this testimony, rendered by such a scholar as St. Jerome, is of great importance. Dr. Bently judged

* See Nolan, p. 139.
† Nolan, pref. p. xviii.

* Nolan ut supra. And Perrin Hist. des Vaudois et Albigeois: ch. v. p. 201, &c.
† Bengel ad loc. in sect. 27; Burgess, p. 7, &c. &c.

so; and spoke in the strongest terms of it. And as this eminent critick, Dr. Bently, was our antagonist, in the controversy on the text of the heavenly witnesses, his sentiment will be duly appreciated by the scholars on his side. "It was plain to me," says Dr. B., "that when that copy came from that great father, Jerome's hands, it must agree exactly with the most authentick Greek exemplars. And if now it could be retrieved, it would be the best test and voucher for the true reading, out of several pretending ones."*

Now it is a fact established by historical record, that our verse was in St. Jerome's version, "when it came from the hands of that great father." Our opponents know the evidence of this fact; and have admitted it. Sir Isaac Newton bears testimony to it. He does, indeed, throw out a strong charge—or insinuation at least. He does assert that "St. Jerome was the first man *who inserted the verse into the Latin version.*". Were this expression qualified, we would honour the prince of philosophers, by admitting it to contain a true statement. St. Jerome did insert it into *his* Latin version. But it is quite a different thing to say that he inserted it *first into the Latin version.* It was in that Latin version which had been current in Africa long before this; and which, as we have observed, was quoted by the 460 bishops in the year 484.—St. Jerome did insert our verse into his Latin version, made for the *private use of those who were initiated into the mysteries of Christ.* But the circumstances attending this insertion present us strong evidence from that able critick and eminent theologian, in behalf of the authenticity of our verse. St. Jerome in inserting, or rather restoring, our verse to its place, laments the inaccuracy of the Latin translators, who "did not follow the Greek exemplars, but had omitted the text of the heavenly witnesses." This statement, which we shall presently quote more fully, establishes two things:—1. That our text was in St. Jerome's version "when it came from his hands." 2. It was inserted into a copy formerly defective; and inserted too on the authority of Greek manuscripts.

This testimony of St. Jerome's version of the 4th century, let it be particularly noticed, is a testimony distinct from that of the Latin version current in Africa long before Jerome's appeared. Hence the testimony given is *double.* These two important witnesses do mutually strengthen each other, and present a great force of evidence in behalf of the authenticity of our verse.—And when, in addition to all this, we consider these two versions as not merely exhibiting their individual testimony in a combined force, but as actually holding up, in the strongest possible light, the testimony of the whole Western Churches, pronouncing and declaring from time immemorial, and in language perfectly unequivocal, that the text of the heavenly witnesses was a true portion of holy scripture from the pen of St. John, and hence that it was not to be moved from its place—where he put it—I deem the testimony decisive on the point. And for one, I would as readily be induced to give up the whole epistles and the gospel of John, as to surrender the text of the heavenly witnesses! "Et cui fides non largiatur, nec sufficit demonstratio ulla!"*

The evidence from Latin manuscripts now claims our attention.—"Of the Latin MSS." says Griesbach, "the number which reads the verse of the heavenly witnesses is much greater than the number of those which do not read it." And of nearly 240 manuscripts, of which he makes mention, about 45 want

* Bentl. Lett. and Let. to the Archb. of Canterbury, p. 231, &c.

* Huet. Evang. Demonstratio.

the verse. And if we give up—as I would for one cheerfully give up—those MSS. in which the verse is discovered to have been added by *another hand*, Griesbach may then claim about 55 or perhaps 60.—We may safely affirm that, bating some individual exceptions, the Latin MSS. in general, written after the eighth century, contain our verse.

We also readily admit that there is a considerable variety in the manuscript readings of our verse in the Latin MSS. We admit the fact in the face of all that our most distinguished opponent, Dr. Marsh, has made of it. Our cause needs no stratagems, nor ambuscades, nor concealments. And it asks quarter from none. We allow Dr. Marsh to go the full length to which his discoveries carry him. He states the variety of readings. He aggravates—and in nothing does he extenuate. He then turns the whole variety into materials for an argument, that the 7th verse was surely, nay indubitably, a Latin gloss of the Fathers on the 8th verse. And he is quite sure that this is a matter of historical fact.* But one of his own side in this controversy—and one, moreover, from whom it could easily be shown that Dr. Marsh borrows his armour and his zeal—I mean Father Simon—denies this to be matter of historical record. He pronounces, as an oracle, that the verse originated not in a Latin, but in a Greek scholium, or gloss on the 8th verse.†

To this we oppose the authority and criticisms of Mill and of Burgess. They have demonstrated that the 7th verse *did not originate* from the *scholia*, but that the *scholia* or gloss originated from the 7th verse; and being found by transcribers, on the margin of MSS. after the 7th verse had, by inattention or fraud, been withdrawn, they became attached to the 8th verse.* And I would venture to repeat what has been set down in the close of my No. VII. the 7th verse *could not originate* in a gloss of the fathers on verse 8th. The very supposition involves in it a charge against the Father who is supposed to have produced the gloss, which if proved, would constrain us to place him by the side of blasphemers, or at least of maniacs! If the 7th verse be made a gloss on the 8th verse, then its author makes the Spirit, the water, and the blood, to be the persons of the most holy Trinity! And he makes the Spirit, the water, and the blood to be, according to the genius of the style employed, one and the same essence! Such is the consequence involved in the wild and extravagant supposition of Dr. Marsh.

Besides, were even all this laid aside, did even all this not lie against Dr. Marsh and his associates, and even admitting that the varieties in the readings of the 7th verse were to be turned into an argument for its being a scholium, what will Dr. Marsh reply, when we try the force of his principles on the 8th verse? Dr. M. and every scholar knows that there are, in the Latin MSS. even more varieties in the reading of the 8th verse, than of the 7th verse; for instance, in the transposition of certain words, in the change of others, in the leaving out of the last clause.† And yet neither Dr. Marsh, nor any other scholar, has ever questioned the authenticity of the 8th verse, nor supposed it a gloss! I leave it with the learned, to pronounce on this—whether it was an oversight, or the result of prejudice, on the part of this eminent critick. We pronounce nothing—being satisfied

* Dr. Marsh's Lect. part vi. p. 22.

† Simon. Hist. Crit. De Nov. Test. p. 204.

* See Burgess, Vind. p. xii. Horne, vol. IV. p. 442.

† See this fully illustrated in Horne, vol. iv. p. 442—or rather in Burgess's Vind. p. 53, 54.

if we can only neutralize their objections!

We claim not only the *greatest number* of MSS. as sustaining our verse—we claim the *most ancient* also. It is found in the Vauxcelles Bible of the eighth century; and in the three MSS. of the library of Verona of the same century. And hence, as Dr. Burgess has shown, "if our verse be absent from *more* ancient MSS. it is found in the *most ancient* copies."*

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

No. II.

TRANSATLANTICK RECOLLECTIONS.

Fasau et hæc olim meminisse juvabit.

It is known to all who are conversant with the ecclesiastical history of Scotland, that though Presbyterianism is the form of religion of that kingdom, yet it is divided into sevéral sects, differing in a lesser or greater degree from the establishment. Perhaps the most respectable of these is the one known by the appellation, "Secession, or Burgher Synod." This secession took place on the 16th day of November, 1733, when Messrs. Ebenezer Erskine, William Wilson, Alexander Moncrief and James Fisher, protested against the defection of the established church from its original purity, and the high-handed measures of a corrupt and intolerant party who then administered its ecclesiastical concerns; at the same time declaring that though they are "obliged to make a *secession* from them, and that they can have no ministerial communion with them, till they see their sins and mistakes, and amend them," yet they declare their intention, "to exercise the keys of doctrine and discipline and government, *according* to the word of God and *confession of faith, and the principles and constitutions of the covenanted Church of Scotland.*"

Perhaps the good which resulted from this secession, to the establishment and to the cause of religion in general; and the rapid growth of one of the purest and most apostolical churches of modern times—more than overbalances any pain which the breaking down of religious sects may occasion to the friends of union and brotherly love. Establishments "in natura rei," are liable to become bloated with the nutriment which is intended only for their support, and proud from the contemplation of the civil power, which is arrayed only for their protection; so that their very stability generates an indecorous haughtiness, which ill comports with clerical responsibility, and which is, perhaps, never exhibited when a church depends solely upon the free-will offerings of its members for *support*, and on the strictness and purity of its doctrines for *protection*. The very independence on the laity, which an establishment gives to the clergy, relaxes their desires of being at all times pleasing and industrious. And as it lessens their human responsibility, so it tends to make them indifferent to the good opinion of the people. Indifference naturally begets or encourages laziness. Hence strictness of precept and example is relaxed, and the consequence is that, finally, neither in *faith nor practice* is the standard of orthodoxy very high. It was when the Church of Scotland, groaning beneath the enervating and polluting influence of worldly distinction, evinced a defection in spirit and in practice, that the aforenamed zealous and able ministers "of the faith once delivered to the saints," made the bold and decided stand which hurled them from the bosom and emoluments of the establishment, made them liable to the scorn and contumely of the less faithful, and

* Vind. p. 53 and 54.

gave rise to a party, which is not more remarkable for its scriptural purity and simplicity, than for the rapidity with which it has multiplied in numbers. Nor does it suffer any lack of men renowned for talents, as well as piety, in the brief annals of its existence. It was soon found necessary, in order to fill its churches with *able* as well as *pious* pastors, to erect a theological seminary, in which their young men might receive a more full and faithful course of instruction, than what either the time or attention devoted to theology in the universities, could be expected to give. Among those who have graced this seminary, stands conspicuously the name of Mr. Brown, of Haddington; a man whose talents were only equalled by his deep and unpretending piety. At the time whose recollections we are now recording, Dr. Lawson, of Selkirk, presided over this institution.

As Dr. Lawson stood justly very high in Scotland, for clerical respectability and for his apostolical piety and devotedness—and in literary fame for the talents of his publications, his knowledge of oriental literature, and his profound biblical science—I felt a strong desire to wait upon him with my letter of introduction. I shall never forget the appearance of that good old man, nor how totally unlike to the original was the figure, in which my imagination had embodied the author of the "Lectures on Ruth." It was a morning in August, immediately after breakfast, that I called at his parsonage; when I was introduced to a tall spare figure of a man, bent forward, almost into the shape of a segment of a circle—dressed in a very ancient shaped coat and vest, beneath which was a pair of black velvet breeches, that just peeped over his knee, as if to see, but not associate with, the coarse blue woollen stockings in which his legs were cased. To crown the whole, a Highland plaid hung loosely over his shoulders. In this singular costume, he sat in as unique an attitude, with a long tobacco pipe in his mouth, literally hanging over a turf fire. He received me without a particle of ceremony, yet kindness and simplicity were not wanting; and as a mark of his regard, ordered a bottle of Highland whiskey to be placed on the table, accompanied with two wine glasses, into each of which he poured a few drops, and after supplicating a blessing upon it, drank to my health. And yet Dr. Lawson was one of the most temperate of men.

Among his students he was pleasant but not familiar—he was dignified, yet affectionate as a parent. To love him, and yet respect him; to reverence him as good, and honour him as great; were feelings which pervaded the heart of every student. His memory was astonishing, particularly at his very advanced age. I recollect a remarkable instance of it. His junior students read the New Testament, and his senior students the Old Testament, in the original; on both of which he was in the habit of making critical remarks. During these prelections he never used a book, and yet in his explanations he would quote synonymous *words*, or *phrases*, or *verses*, when they bore upon his arguments, either from the Hebrew or the Greek, according as he quoted from the Old Testament or the New. I have sometimes been astonished, when reciting a verse out of the Bible—To obtain a synonym, he would repeat the translation, until he would arrive at the word after which he was in pursuit, when he would give it as it stood in the original.

Unless when in company, his mind was seldom relaxed from deep meditation; and even then he would sometimes fall into a state of abstraction, which made him ap-

pear very singular. A curious instance of this occurred, when he was once travelling to Edinburgh. Having arrived during a very tempestuous day at the Queen's ferry, the boatman refused to venture across; when the good old doctor, no doubt absorbed in some biblical criticism, yet so much alive to passing events as to feel anxious to proceed, told the ferryman rather pettishly, "that he need not be afraid of his boat, for he was able to pay him for her if she should be lost."

He was one of the most amiable and child-like men I ever met with; yet there was no situation, nor society, which for a moment could make him forget his calling. He was the same Rev. Dr. Lawson, in the Duke of Buccleugh's castle, as in his parishioner's hovel. Wherever he was, he was the man of God; and perhaps religion seldom if ever had a votary, more ready and determined at all times to exhibit and support her character. In doing so, he was always plain, candid, and decided. Though his rebuke was too plain to be mistaken, yet his candid and paternal manner was too affectionate to give offence; while the sincerity and the decision of his character were such, as completely to awe the guilty, the impertinent, or the froward. The following anecdote shows how little he was inclined to make a compromise with guilt. Being much afflicted with an asthmatick affection, he applied to a celebrated physician in Edinburgh. His city friend, who recommended and accompanied him to the physician, was accidently detained on the way; and consequently Dr. Lawson entered the office unintroduced. After examining him at some length, the physician asked him if he smoked, he answered yes—do you snuff? yes—do you use ardent spirits? yes. Well, sir, you must leave them off. No, sir, I'll *no* leave them off—but I'll *tak* them mōderately. The physician, provoked to be answered so bluntly by such a plain rustick looking old man, told him with an oath that he must obey him. To this Dr. Lawson, turning round and looking him in the face, said, "Sir, thou shalt not take the name of the Lord thy God in vain, for the Lord will not hoid him guiltless who taketh his name in vain." Just as he had said this, his city friend entered and said, Dr. Lawson, I beg your pardon for delaying so long; allow me, sir (speaking to the physician) to introduce you to Dr. Lawson, of Selkirk. The physician immediately came forward, and begged to be forgiven for his rudeness in swearing; to which the old doctor replied, I grant you my forgiveness, but in doing so, let me repeat, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain."—His simplicity in manner was only equalled by his simplicity in dress. He never permitted any powder to be put on his wig: and on one occasion, when it was powdered by his family, and actually put on his head on a Sabbath morning, without his knowledge, it was productive of such a singularly ludicrous occurrence, as to prevent a repetition. When he began to grow warm and animated in his sermon, the powder falling about his neck and face, produced a sensation which made him rub and brush himself frequently with his handkerchief, until at length he discovered the cause; when taking off his wig before the whole congregation, he deliberately struck it several times against the side of the pulpit, until he dusted the powder out; then replaced it upon his head, and proceeded with his discourse. I was told he never mentioned the occurrence to his family, feeling perhaps that they had a sufficient reproof.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

Lahaina, Island of Maui.
Sept. 1st. 1823.

(*Continued from p.* 319.)

Tuesday, 16th.—This has truly been a most interesting and memorable day. Last night the Paragon, Capt. Coles, of Boston, from Oahu, anchored among the vessels now here. Mr. Hays landed at 11 o'clock, and informed us that Mr. and Mrs. Ellis and Mr. Ruggles were on board. We greatly rejoiced in this intelligence, as we had most anxiously hoped to see Mr. E. or Bingham, before the queen died, that we might be more fully assured of the real state of her mind. They landed at 8 o'clock this morning, and called immediately on the queen; but finding her in a deep sleep, they passed on to the mission-house. The arrival of Mr. E. was most opportune. The dying hour of our kind patroness and friend was evidently fast approaching, and hoping as we do in her death, we were anxious that some words might be drawn from her in conversation, that would prove an encouragement to our hearts, and a blessing to the immortals, who with the deepest interest, hung round her dying couch. After an hour, Mr. E. and myself again called to see her. She was still asleep. Much to our gratification and surprize, however, the king, Kaahumanu and Karaimohu, immediately and urgently requested, that she might be *baptized;* saying that it was her earnest and special desire, and that she had only that morning begged "to have water sprinkled on her, with the name of God." The king told Mr. E. they did not wish her to be baptized because they thought she could not be saved without it, but because she was a Christian, had the true faith in her heart, and had given herself to Jesus Christ, long before she was sick: and because all the people of God were baptized, and she had herself so earnestly requested it. Mr. Ellis told them he would consult Mr. Richards and myself on the subject, and when she awoke would converse with and baptize her. The certainty of her death, had spread universal alarm among the people. She was known to be the highest chief on the islands; and according to former and immemorial customs, the death of such has ever been attended with all kinds of extravagance, violence and abomination. On such an occasion, every restraint was cast off, and all were in the habit of following the impulse of any and every wild passion, that might seize them. Rights of person or of property were no longer regarded; and he who had the greatest muscular powers, committed whatever depredation he chose, and injured any one he thought proper. Even the chiefs lost their ordinary pre-eminence, and could exert no influence of restraint on the excesses of their subjects. It was the time of redressing private wrongs, by committing violence on the property and person of an enemy; and every thing that any one possessed, was liable to be taken from him, by friend or foe. Their grief was expressed by the most shocking personal outrages; not only by tearing off their clothes entirely, but by knocking out their eyes and teeth, with clubs and stones, and pulling out their hair, and by burning and cutting their flesh—while drunkenness, riot, and every species of debauchery, continued to be indulged in, for days after the death of the deceased. Reports of these usages, and intimation of the danger to which we would be exposed from them, were brought to us from every quarter, both by foreigners and natives. We felt very little apprehension, however; for we were confident, that ourselves and families

would be inviolate, however great the excesses among the natives might be.

About 4 o'clock, while on the way with Mr. E. and Dr. B. a third time, to the queen's residence, I met Mr. Jones, the consul, who arrived this morning in the Paragon, with one or two other gentlemen, going to call on the ladies, and returned with them. The conversation soon turned on the anticipated scenes of violence; the gentlemen seemed fully persuaded that there was great cause for apprehension, and were just offering their boats and ship, as a refuge for the ladies, in case of extremity, when Richard Kardioula rushed in, in breathless terror, exclaiming "the queen is dead!" We immediately snatched our hats, and were involuntarily hastening down the beach, when, observing the natives flying by hundreds in every direction, through fish ponds and taro patches, over walls and fences, apparently in a state of half distraction, bearing with them calabashes, tapas, and whatever of their property they had caught up in their flight; while the whole heavens rung with lamentations and wo—I returned without delay to our enclosure, fearing an alarm to the females, who were alone.

In about fifteen minutes, Mr. Ruggles came up, confirming the statement of her death, and adding that great excesses had already commenced. In about fifteen minutes more, while the confusion and alarm seemed every where to increase, Mr. Ellis came running to the house, with the information that she was not dead—had only fainted—had come to again, and that the chiefs were importuning him in the strongest terms, to baptize her immediately. We all went down. The orders of the king and Kardimoku had restored quietness, to a degree; and we found our friend so far revived, as to breathe regularly, and yet not so much so, as to speak intelligibly. An interested and interesting group of foreigners, missionaries, and merchants, and of chiefs, near relatives and friends, surrounded the dying pillow, and waited a few moments, hoping that the fluttering spirit might still be roused entirely from its lethargy, ere it quitted its earthly tenement for ever. But there being little prospect of this, Mr. E. proceeded, at length, to administer the sacred ordinance, which entitles all who receive it to the name of Christian. It was indeed a solemn moment, and an awful place; and our prayer was, that it might be none other, than "the house of God and the gate of heaven," to the immortal soul, hovering on the borders of eternity.

Thus the highest chief of the Sandwich Islands, after having given satisfactory evidence of a renewed heart, and of sincere love to Jesus Christ, was initiated into the visible church of God: and as we hope and believe, in the course of an hour after, joined the invisible church above, having triumphed over the power of death and the grave.

Mr. Ruggles told us, that when the son of Taumuarii died at Tandi, the king had the missionary houses guarded by 60 armed men, till after the burial of the body; and suggested the propriety of requesting a guard on the present occasion. Mr. Ellis accordingly spoke to Karamoku on the subject. He answerod that there was not the least necessity for it—that we need not entertain any apprehension whatever—that Keopuolani had, long before, forbid every heathen practice at her death; and that the people had received the strictest orders against every former custom, except *wailing*. We consequently have returned home, perfectly satisfied in every respect.

Wednesday, 17th.—At 9 o'clock last night, we went to hold prayers with the mourners. Instead of the

anticipated confusion and riot, we found all still and orderly, along the beach; except here and there a group, and a very large assemblage near the residence of the queen, who lifted up their voices and wept aloud. All that we saw excited our sympathy and affection, rather than any disgust or horror. The nearest relations were still beside the corpse, and presented a most affecting spectacle; especially the little prince and princess, who appeared entirely inconsolable. Hoapiri, with one of these in each arm, pressed me also to his bosom, exclaiming, "Keopuolani is gone to heaven, and we are left alone."

We had prayers with them this morning also; when the royal family, for the first time, made their appearance before the multitude, collected round the house of death. They were greeted with the loudest expressions of grief, not accompanied with personal violence. The scene was really frightful, and I could plainly see how the enthusiasm, to which the people wrought themselves, might be heightened to a phrensy, that would know no law. The king and Karaimoku were convulsed with weeping, but did not, like the rest of the family, *wail after the manner of the heathen.*

During the whole day, while preparations for the funeral were making, every thing exhibited signs of wo. The whole district sent forth one uninterrupted sound of lamentation and sorrow: while large companies from distant settlements were covering the beach in sad procession, and rending the heavens with their cries. Minute guns have been fired since daybreak, and all the vessels at anchor, fifteen in number, have their yards canted, and wear their colours at half mast. Many things that I have witnessed, have again called to mind the ancient customs of the Jews, in times of affliction—not only the "*lifting up of the voice,*" and weeping aloud—but "the rending of [illegible] only to-day, af- "the clothing in sackcloth dispersed, Kara- sitting in dust and ashes, as he took disfigure themselves as What fools possible, by the coarsest, ahead and ragged and filthy attire, of old n we and tapa; whilst, in many cas eir their heads are covered with dust and sand.

On meeting any high chief, they prostrate themselves on the ground, and redouble every expression of grief. I never witnessed such a scene as took place on the arrival of Governor Adams, this afternoon; especially when the high chiefs and mourners came from the house in which the corpse lay, to meet him. I was near the governor at the time, surrounded by not less than 5000 of the natives, who seemed to become absolutely frantick, and ready to fall into any act of desperation that might cross their minds. Their wailings were indescribable, and inconceivable to one not present; and the noise was so overwhelming, that the minute guns could scarce be heard through the din.

The governor and chiefs, after approaching within 8 or 10 yards of each other, stood at least 15 minutes, wailing with the multitude, before they embraced each other, and returned to the house. I intend sending a sketch of this meeting to America, as I do not recollect to have seen any drawing of a similar scene.

Thursday, 18th.—Every thing being in readiness for the funeral of our departed friend, she was, at 2 o'clock to-day, deposited in a substantial mud and stone house, lately built for the princess. Her's is the first Christian funeral of a high chief, that has ever taken place on the islands; and will probably be a precedent for all future burials, among the heads of the nation. How different the rites of her sepulture from those of her fathers! They, since time unknown, have been dissected in se-

cret by their nearest friends; their flesh has been burned and cast into the sea, with many idolatrous observances, and their bones carefully preserved and worshipped—while she calmly awaits the resurrection, in the decent habiliments of a Christian's tomb. So anxious was she on this subject, that when in perfect health, months ago, she charged the king to allow of no former practices at her death; that *they* all belonged to the time "of dark hearts" —that she had lived to see the light—had cast off all such things —had surrendered herself to Jesus Christ—and wished her body to be given up to his people, the missionaries, to be buried according to their direction, and wherever they might think best.

In consequence of this charge, Mr. Ellis had the arrangement of the funeral, which was conducted with the greatest order and propriety. The concourse of people was very great, amounting to many thousands; but there was no greater irregularity or disturbance than there would have been among the same number in a Christian land, on a similar occasion. The bell rang at 12 o'clock, for the commencement of the religious exercises, which were held in the grove of trees near the queen's residence —the chapel being too small to contain even the chiefs. We all attended in mourning; and after a hymn, prayer and sermon, by Mr. Ellis, the procession, led by the American consul, was formed. The mission family walked next to the foreigners, who, to the number of 30 or 40, followed Mr. Jones. Next came the household, attendants, and favourite servants of Keopuolani, headed by her own steward and that of her daughter—then the corpse, covered with a rich pall, the bearers of which were the five queens of Rihoriho, and the daughters of Hoapiri, each also carrying a superb black *Kahile*—Then the nearest relatives and highest chiefs, followed by a procession, of at least 6 or 7 hundred persons, principally chiefs of various ranks, and their favourites and friends. All in the procession were dressed in the European style, and generally in black, with appropriate badges of mourning. Among the attendants of the chiefs, however, there were a few scarlet and yellow feathers, mantles and capes; and a considerable company of females dressed in uniform, having scarlet *paans*, trimmed with black, and black shawls, followed in the rear of the procession. The bell tolled, and minute guns continued to be fired, till the body was deposited in the place appointed for it. The relatives and high chiefs did not leave the place, but encamped immediately around the house; and are now busily engaged in erecting temporary booths; designing to live near the body for some time to come. It is indeed a great joy to us, my dear M. to have the dust of one so justly dear to us, committed thus decently and honourably to the tomb. Such a funeral—one that would have appeared respectable even in a Christian country—is a great triumph over the deep rooted superstitions and abominations of this nation, on such occasions; and deserves to be recorded as a remarkable epoch in this mission. For I am persuaded it has given a death blow among the chiefs, to their former burial rites and ceremonies. It is viewed in this light both by natives and foreigners, who are inimical to the influence of the mission. Such have openly spoken of it, as a *triumph*, which they would most gladly have defeated, and which has roused much of their hatred and abuse. Some of the chiefs most favourable to the innovation, have suffered much ridicule and sarcasm, for abandoning the customs of their fathers, and adopting the ceremonies of foreign nations. One chief, who is of a character to exult in

the riot and debauchery of former times, and who looks on the restraints of civilization and piety with a malicious jealousy, ever since the death of the queen, has addressed one of the most serious and respectable of the chiefs, either in ignorant or wilful blasphemy, by the word "Jehovah." Such, however, is far from being the feeling of any one of much consequence or authority; and only to-day, after the crowd had dispersed, Karamuoku was heard to say, as he took his seat by the king—"What fools we have been, to burn our dead and cast them into the sea; when we might thus have committed their bodies to the tomb, and have had the satisfaction of still dwelling near them."

(*To be continued.*)

Review.

MR. DUNCAN ON CREEDS AND CONFESSIONS.

(*Continued from p.* 324.)

Agreeably to an intimation already given, we shall, with a view to abridge our labour, and yet to notice all that we think calls for notice in Mr. D.'s book, now consider, I. His strictures on his reviewer. II. His defence of himself. III. His arguments against creeds and confessions. We shall not be able to keep these divisions entirely distinct in the treatment; but we think that a general regard to them, will help both us and our readers to take a just view of the contents of Mr. D.'s book, with less prolixity than might otherwise be necessary.

Mr. D. addresses the editor of the Christian Advocate, as unquestionably the writer of the review of his sermon. Now, although it does by no means follow as a matter of course, that every review which appears in our pages is written by the editor, and therefore a less dashing man than Mr. D. would not have made this assumption without a little qualification or reserve, yet we have no disposition to plead *not guilty* on this endictment. The editor freely and fully exonerates every other human being, from any participation of guilt, if guilt there was, in writing that review. He must take it all to himself, and endeavour to extenuate, if he cannot justify, what he has done; since the doing of it by him admits of no denial.

Mr. D. calls this review (p. xii.) "a piece of rude criticism." The term *rude* has a number of significations, but they are all resolvable into two, namely, *ignorant* and *uncivil*. Mr. D. therefore charges us with being either ignorant or uncivil—perhaps both. As to the first, we plead *coram non judice*. We are ignorant enough, we confess; but still we know we have a right to be tried by our peers, and we challenge Mr. D. from the jury, as not qualified to serve—And as to being uncivil, we do wish that the gentleman had thought a little on this subject, while he was writing, and when he delivered and printed, the sermon, which he thinks we have lacked civility in reviewing. After insulting the whole board of directors to their faces, and then publishing the insult to the world, the complaint of incivility comes from him with a very ill grace. It really puts us in mind of Johnson's remark on Milton—"Of *evil tongues* for Milton to complain, required impudence at least equal to his other powers." We have no more to say to this.

Mr. D. next indulges (p. xiii.) in a little of what we think all his readers will have considered, and probably called, *vapouring*. The

purport of it is, that if a *young* man had treated him as the *old* reviewer had treated him, "he might, perhaps"—Quos ego—said blustering Neptune to the saucy winds, and there stopped short.* A high example! Mr. D. says, "I cannot strike my father, my heart would fail me." Doubtless thou art a tender hearted youth; but still thy father is not sorry that he is out of thy reach—That thou *canst not* strike him.

Mr. D. thinks it very hard (p. xiv.) that we should have said any thing that impeaches his integrity. Our preliminary remarks have already placed this point before our readers, in the light in which we view it; and we shall, by and by, see in what manner he makes his defence. In the mean time, we must take some particular notice of what, according to Mr. D. (p. xv.) "some writers would call a false fact," in the statement contained in our former review. We are well persuaded that the writers to whom he here refers, must be only just such writers as himself; for we believe that every attentive reader of his book must have remarked, without any help from us, that every thing which implicates his integrity in our statement, is admitted, and even made worse, by his own. The only things in which we differ are two *circumstances*—that he did not read the formula *audibly* when he subscribed it at Princeton; and that he had subscribed it once before—when he must have read it audibly. The cause of this circumstantial difference shall be frankly explained; for we hold that a man is bound to correct even a circumstantial error, when it is made known to him—and though it be made known from no friendly motive. We did verily think, when we wrote our former review, that Mr. D. read the formula *audibly*—we and others observed him narrowly inspecting it by himself—immediately before his subscription at Princeton; and we did not know that he had ever read or subscribed it previously. To this moment, we have no recollection of having ever seen Mr. D. in the Board of Directors, till we saw him among them at Princeton. But we are satisfied from his statement, and from that of other members, that he was hastily enrolled, shortly after his election, nearly a year before, at a meeting held in the gallery of the church, where the General Assembly was then sitting—with a view to preserve a quorum of members, to attend to any business that might demand the attention of the Board before the rising of the Assembly. Whether we were present, or not, at the time when Mr. D. was thus enrolled, we can neither affirm nor deny, as a matter of memory. But we do affirm and repeat, that we have not a trace of recollection that we were present. We thought that Mr. D.'s subscription at Princeton was the first and only one that he had made. It was made at the table where we were sitting; and it happened that our eyes were intently fixed on him at the time. The formula was read audibly, by one or two other new members, and we thought it had *then* been so read by him; for it is the established usage *so* to read it on a first subscription. We have now candidly explained the cause of our circumstantial error; and if we had in this, or in any other instance, were it only by inadvertence, done Mr. D. an injury, we should, on being apprized of it, feel that we were under sacred obligations to make him a serious acknowledgment. But the error which we have thought it right here to correct, has not been injurious to Mr. D. but altogether in his favour; and it had been better for him if he had given us no occasion to correct it; for, circumstances apart, he, by his own showing, did all that we said he did—and *more*. Our statement admitted of an apology in his

* Virgil, Æneid, B. I. l. 139.

behalf; a very insufficient one, we grant; but yet such an one as is often pleaded, and which had really occurred to ourselves; namely, that he was *taken by surprise*, when the formula was tendered to him a few hours before he preached his sermon at Princeton; and that he was hurried on, without duly considering the nature and consequences of the solemn engagement into which he then entered. No such thing—says Mr. D. I had taken that oath—he expressly calls it an oath—and subscribed it, nearly a year before; and I put my name in the subscription book, after having reflected on the formula seriously, for several months. Such is the plain and undeniable import of his statement; and we submit to every reader, whether it does not exhibit him as criminal, beyond any thing in our representation.

Mr. D. pretty distinctly intimates (p. xiv.) that there were other members in the Board of Directors, beside himself, who had treated the formula as if it possessed no binding force. No member of the board, we are persuaded, will thank him for this insinuation, nor admit its justice, in regard to himself. But were it otherwise, we would not abate one jot or tittle of what we have said, on the criminality of taking a most solemn engagement, "faithfully to endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the seminary"—and of afterwards disregarding the articles and provisions of the plan altogether; and instead of promoting the interests of the seminary, doing all in their power to injure it. Whoever might do this, or whatever might be their number, we would have no reluctance to be considered as denouncing them, as violaters of the most sacred obligations.

Mr. D.'s attempt to show (p. xv.) that his putting his name in the subscription book was a mere formality, in no wise recognizing the binding obligation of his oath, did actually surprise us; although we thought we were prepared not to be surprised by any thing he could say. Take it in his own words—

"The affair, as it occurred at Princeton, is as follows. The *book* was handed to me for my signature. I stated that I had a year before subscribed a formula, preparatory to occupying a seat at the board. To this it was replied, that my subscription had been given on a loose piece of paper, which might be *lost*; and that it was desirable to preserve the names of the Directors together. With these explanations, I transcribed my name, never suspecting that I was involved in the repetition of an oath. Had such an idea been suggested, the loose paper must have served for my term of service. For I do think it to be a deep disgrace to the Church, that her ministers must be so continually harassed with *tests* and *oaths*, as though they had forfeited every claim to the character of *honest men*; and could not be trusted in ecclesiastical matters, which are yet so deeply interesting to themselves, without continually *swearing* to be faithful. Such views of the ministerial character, carried out into practice, will destroy all ministerial influence. A minister's ordination to office, includes his *oath*, and the whole Church should be satisfied with it. Their yea should be yea; and their nay should be nay.

"But still, 'four or five hours,' or twelve months, may not materially affect the morality of the transaction. A difference might indeed exist, if a man was ever permitted to alter his opinions, when he is convinced that they are wrong; and if twelve months would not be too short a period for such a change, which might probably take place even 'within four or five hours.' This, however, is not consistent with the confessional system. According to its dictates, a man is not at liberty to throw his doctrinal views into any new form: he must preserve them inviolable until his latest hour, and then transmit them unimpaired to his children. Or, if he should be so eccentrick as to acquire different ideas, as he advances in life, and extends his researches after truth, then he must leave *the Church*, which possesses every association of his youth, and whose interests have been entwined with every fibre of his heart.—Thus, the difficulty is only removed one step further, and there it must be met in all its ugliness."

Our first remark on this extraordinary passage shall be made on

Mr. D.'s declaration, that when he transcribed his name into the book, he "never suspected that he was involved in the repetition of an oath." He protests earnestly against the *repetition* of oaths; and well he may, considering in what manner he treats them. His transaction, in our view, was more properly a *recognition*, than a repetition of his oath. Call it, however, by what name he may, we do not believe he can find a man of intelligence and good morals in our country—always excepting himself and those who have adopted his new no-creed system, so far as they can be justly excepted—who would not consider the putting of his name, deliberately and formally, under an article written in a book expressly kept for the purpose—no matter whether it was the second time or the twentieth—as a solemn recognition of his being bound by that article, at every time he subscribed it. The truth is, that every member of the Board of Directors reads and subscribes the formula anew, as often as he is re-elected; and this is analogous to what is done in other associations, both civil and ecclesiastical. Our own opinion most unequivocally is, that Mr. D. ought to have taken the earliest opportunity after changing his sentiments, if he did change them subsequently to his first subscription, to apprize the Board of that change.—Then of course he would never afterwards have taken his seat in the Board, nor have received an appointment to preach as the representative of the directors. But taking the circumstances as they actually occurred, we appeal to every correct mind, whether it did not imperiously behoove him, possessing the opinions and feelings which he declares he did possess, to have addressed to the directors, when requested to enter his name in the book, some such language as this—"No, gentlemen—I cannot now put my name to that formula with a clear conscience; and therefore no consideration shall induce me to do it. I did indeed subscribe it at my election, and I now exceedingly regret that I did so; for I have become satisfied that that formula binds by an oath all who subscribe it, to do what, in my opinion, they ought not to do. I therefore shall not only not subscribe it, but must take this opportunity explicitly to renounce my former subscription; and I am prepared to take all the consequences of this manifestation of the present state of my mind." We are at a loss to reason on this matter, because the dictates of duty in the case seem to us too obvious for argument. We think them all but self-evident; as evident as that an oath is not to be trifled with; as evident as that truth in its simplicity is binding upon all men—and that of all men, the professors of the religion of Jesus Christ, and especially the ministers of his gospel, are most carefully to avoid all violations of it, and all equivocations about it. As Mr. D. says, and says on the highest of all authority, "their yea should be yea; and their nay should be nay." Does he believe that in the instance we consider, he acted agreeably to this sacred maxim? We leave the question with his conscience; declaring that, with our views of his responsibility, we would not incur it, to call the world our own.

If we understand Mr. D. in the second paragraph we have quoted—and we have laboured hard and honestly to understand him—he holds that after a man has taken a solemn oath, he has a right, not only to change his mind in regard to the object and obligations of that oath, but immediately to act upon that change, and in direct violation of his oath, without any intimation, previously given, to those to whom he had pledged himself to a different course of action. It matters not, according to him, whether this

change has taken place in twelve months, or in four or five hours, after "swearing"—As soon as it has taken place, he is set free from the obligations of his oath, and may, without the least previous notice given to any one, act in a manner diametrically opposite to that to which his oath bound him. If Mr. D. does not mean this, we declare we cannot tell what he does mean: And if he does mean this, he certainly avows a sentiment that destroys the use of all oaths, and of all other the most solemn engagements, that can be given and taken in society: for assuredly they are rendered worse than useless, if a man may disregard them all, as soon as he thinks differently from what he did when he took or made them.

We shall not pretend to enumerate and explain the nature of all the various kinds of oaths, which are in use in society. A rapid glance at a few, however, may serve to illustrate the point immediately before us. The Psalmist gives it as part of the character of a truly good man, that "he sweareth to his hurt, and changeth not." There are certainly some oaths that a man is not permitted to violate, although the taking of them was indiscreet, and the performance of them is found to be injurious. There are also some oaths absolutely unlawful—such as that which led Herod to behead John the Baptist—which it is sinful to take, and more sinful to fulfil.* There are likewise oaths by which parties are bound to each other; and which, at least in some instances, may be set aside by mutual consent; but never by one party without the consent of the other. Finally, there are official oaths: and these lose their obligation when the office which occasioned them is resigned; but while the office is retained, are solemnly binding. Now, Mr. D.'s was clearly and distinctly an *official oath;* the oath which he took when he assumed *the office* of a Director of the Theological Seminary. He had a right to resign that office when he pleased, and with it the obligation of his oath; and we have pointed out the manner in which he ought to have done this. But till his resignation of that office—and to this hour he has not resigned it—his official oath is binding on him; and every thing he has done, and is now doing, hostile to the design of that Seminary, has been done, and is done, in direct violation of his oath. This explanation of the nature and obligation of an official oath, is so palpably just, that we feel as if we needed an apology for making it the subject of a formal statement.

And here, by the way, we may see at once the nature of the obligations which the ministers of the Presbyterian church uniformly incur at their ordination, when they adopt the standards of that church as a rule of action. In this solemn transaction Mr. D. himself, in the paragraphs under consideration, explicitly admits an oath to be included; and he would have it supercede the necessity of taking any subsequent engagement, in regard to ministerial duty. Beyond a question, a clergyman's ordination vows are completely of the nature of an official oath. A minister, as we showed in our review of Mr. D.'s sermon, may, at his option, leave the Presbyterian church, and then the obligation of his official oath—or of his ordination vows, so far as they relate to that church—ceases of course. But while he remains a

* Possibly Mr. D. will choose to class his oath under this category. But if he should, it must still be remembered, that he was bound to proclaim his oath unlawful, before he set it aside; and to have assigned its unlawfulness as the reason why he would not be bound by it. Had he done this, he would never have had an opportunity to preach his sermon, in the place and circumstances in which he delivered it.

member of that church, his ordination vows sacredly bind him to act agreeably to the constitution of the church. We do not believe that a disinterested and conscientious individual can be found, either in or out of the Presbyterian church, who will not readily admit that what we have here stated is sound doctrine on this subject. What then becomes of Mr. D.'s talk, that "the confessional system will not allow a man the liberty of throwing his doctrinal views into any new form?" He may throw them into any form he pleases, or throw them all away if he pleases, after he has freed himself from the obligation of his official oath; but not before, without the guilt of violating his oath. But then, says Mr. D., he must "leave the church which possesses every association of his youth, and whose interests have been entwined with every fibre of his heart"—Ah! "there's the rub"—the secret is out at last. It is here that the difficulty "must be met in all its ugliness." Yes, it is doubtless an ugly affair enough, for a man to give up a comfortable settlement, and take his chance of finding another; especially when that other must be found, if found at all, in a new sect which is yet to be formed. But Mr. D. should remember that the pious Puritans, whose constancy and firmness he professes greatly to admire, did not shrink, when called to decide on terms much harder than these. When not *they*, but *the church* with which they were connected, had changed the terms on which they entered it, they were compelled, in order to maintain a good conscience toward God, to resign their livings; without the prospect, or for a time the possibility, of finding others. Ministers of the gospel have often, very often, been called to do this: and he acts beneath his character as a minister of Christ, who will compromise his conscience for any worldly gain whatever; or for the fear of any worldly evil which may meet him, in keeping to the straight forward path of duty. Besides, it should not be forgotten that there are two parties here. It is an ugly affair for those who have been at great pains and expense, in building a place of publick worship, and in rearing a congregation from infancy to manhood, in hope that they and their children might thereby enjoy the institutions of the gospel, according to the faith of their fathers, and in accordance with that ecclesiastical order which they firmly believe is most agreeable to the word of God—a very ugly affair indeed, for any of these people to see their minister following such whimseys, and teaching and acting in such a manner altogether, as to destroy all their comfort and edification; and leaving them no alternative but to be constantly miserable, or to relinquish property and claims, quite as great and as dear, as their pastor would resign by leaving them. Mr. D. is fond of pleading conscience. We have taken him on his own ground. We see not how he can have kept his conscience inviolate hitherto, or how he can so keep it in time to come, without taking the course we have now indicated.—So much for our impeachment of Mr. D.'s integrity. It has been with pain that we have found ourselves compelled to reply to him on this point. But being compelled, we determined to speak the truth plainly. We think it is high time to do so. We have allowed him all the palliation that is to be derived from strong delusion, and a misguided conscience. But this notwithstanding, it is right it should be seen that he holds principles destructive of all society and order, both civil and ecclesiastical; and that he is acting, on the plea of conscience, in a manner in which no man can act conscientiously, unless his conscience is dreadfully misguided, or most mournfully blinded.

We must next notice the un-

handsome manner in which Mr. D. treats his reviewer, in a note at the bottom of page xix. We had, in our review of his sermon, which he quotes in the text of this page, said that he appeared to be "entirely free from any leaning to the Socinian or Unitarian heresy." Unwilling, as it would seem, to receive even commendation from us, he remarks on this expression in a note, as follows—

"What need is there for such a remark as this? It serves to reveal the character of the reports which had been in circulation, and to show how very sinfully Christian ministers can speak of one another, without ever inquiring into facts. Perhaps the Reviewer might have felt some misgiving on this subject. I have certainly to thank him for assuring the publick that I am not a SOCINIAN. The brethren had better omit associating the denial of Creeds and Confessions with this heresy; it is an unmanly attempt to throw publick odium over upon those who do not deserve it; and can only demonstrate that they are in want of proof to substantiate their unbrotherly charges."

Our reply to this shall be made by telling a plain tale, for the truth of which we pledge ourselves in the most explicit manner. We had never a suspicion of Mr. D.'s orthodoxy, till we found rumours afloat (springing from what source we have never known) that he had adopted Unitarian sentiments. We had no agency in giving currency to these rumours, even after we heard them from others; although, from their prevalence, we feared they were not without foundation. It was not long, however, before we had an opportunity to make inquiry of a young man who, as we found, was well acquainted with Mr. D. and his sentiments, whether there was any just cause for the reports which were abroad. He satisfied us that there was not. On this, we immediately went to those from whom we had heard them, and gave them a pointed contradiction; and in other respects did what we could to arrest their progress. Yet they were not fully arrested till the delivery of Mr. D.'s sermon. Much as we disliked that discourse, we still deemed it a matter of justice in reviewing it, to clear Mr. D. as far as we could, from the suspicion of Socinianism. From all this, it will be seen how little justice there is in the insinuations contained in this note. We certainly, in this matter, did as we would be done by; and have only to say to Mr. D. "Go thou, and do likewise."

At the bottom of p. xx. and top of p. xxi. Mr. D., after a sentence or two of declamation, writes—"There are many besides Dr. G. who cherish this idolatrous reverence for human inventions"—meaning creeds and confessions. As Mr. D. has given us *company* in this charge—such company as your Erskines, and Boston, and Fisher, and Witherspoon, and Rodgers—and we know it to be some of the best company that this bad world is ever likely to afford—better, a great deal, than any which he has kept of late—we shall only put the character of those who have thought well of creeds, into the scale against his slander about *idolatry;* and leave the publick to decide which end of the balance "kicks the beam."

Mr. D. complains grievously of his reviewer (p. xxiii.) for representing him as a visionary expectant of the speedy occurrence of the Millenium, declares that he "believes directly the reverse of that which the reviewer charges on him as a serious crime," quotes the reviewer as holding the same opinions with himself, and then concludes the paragraph in these words—"I agree with Dr. G. and have expressed similar ideas in my own language, which he has thought proper to criticise with all the asperity he could employ. So then, we are both hereticks together—What a strange creature is *man!*" *See how we apples swim!* But indeed Mr. D. must excuse us for not admitting his claim to fellow-

ship on this occasion. We resist it altogether; and still insist that we have not misrepresented him in the least. In our review we had occasion to mention, cursorily, a pleasing circumstance, in regard to the cordiality which takes place among missionaries of different religious denominations, when they meet in foreign lands; and suggested that possibly in this way sectarian bigotry might come to an end—having previously and earnestly protested against such an interpretation of scripture prophecy as to warrant *a confidence* that the Millenium is just at hand. Mr. D. on the contrary, founds much of the argument, or declamation rather, of his sermon, on a supposed change *now* taking place in the moral and religious world, clearly denoting, according to him, the immediate appearance of the Millenial age. And in addition to this, he says expressly —"Jehovah's hand has *already* divided the waters; the Israel of God passing through *to their millenial rest, are* receiving their baptism from the cloud of his glory, and swearing allegiance to him with whom *they* shall live and reign a thousand years upon the earth." Again—"The anticipation of the millenium ought *now* to seize the bosom, and *the preparatory measures* ought *now* to occupy the attention of *every minister of the* gospel." These and many expressions similar to these, were the ground of our remarks in the review of which he complains. And does he now assert that he has not intimated that the Millenium is just at hand, and that our representation is equivalent to his? Yes, such is the fact; and all that we have further to say of it is—"What a strange creature is"—Mr. D.!

A number of intimations are given by Mr. D. that his reviewer has been influenced by a very wrong spirit, in remarking on his sermon. Dr. G's criticism is not only "rude criticism," and conducted "with all the asperity he could employ;" but it is broadly intimated (p. xiii) that he ought "to keep a stricter watch over his own heart, lest in old age a bad temper should be his besetting sin." This is not a subject for argument. We shall say, however, that we have not enough of the bad temper which Mr. D. ascribes to us, to be made angry by his insinuations; and that we fear he was not in the best temper in the world himself, when he wrote the sentences we have quoted. We must leave it to those who know us best to judge, —and we will never appeal from their judgment—whether in our "old age" we exhibit more than an ordinary degree of that bad temper which our dutiful son, who "cannot strike his father," believes that we possess. But we wish to show in a few words, that it is in itself a thing perfectly practicable, whether we have succeeded in the attempt or not, to administer reproof and rebuke to transgressors—yea even to manifest strong indignation against their evil deeds—without the indulgence of a bad temper, or any reprehensible emotion of the heart. We are aware that this is seldom believed by those who receive reproof. They are too apt to suppose that those who *censure,* must of necessity *hate* them, and wish them evil. Yet this is so far from being *necessarily* the case, that seasonable rebuke is represented in holy scripture, both by precept and example, as the evidence of the truest friendship. Solomon says, "Open rebuke is better than secret love.—" "Rebuke a wise man and he will love thee." Was it, we ask, the evidence of a bad temper in Elijah, when he mocked the prophets of Baal with the keenest irony, and afterwards commanded them to be slain? Was Nathan the enemy of David, when he led him to pronounce a sentence of death on a guilty oppressor, and then said to him, "Thou art the man?" Did Stephen, or Peter, hate the Jewish

rulers, to whom they made the cutting addresses, recorded in the 4th, 5th, and 7th chapters of the Acts of the apostles? Did Paul indulge a bad temper toward Peter, when he "withstood him to the face because he was to be blamed?" Did he recommend a bad temper to his young friends Timothy and Titus, when he told them to rebuke certain transgressors *openly* and *sharply?* Did Paul speak with a bad spirit even to Elemas the sorcerer, when he pronounced upon him the awful denunciation which is left on record? But a greater than prophets, or martyrs, or apostles, is here. Our blessed Redeemer himself, saw occasions which demanded ironical and severe reproof—He said to the Jews, when they took up stones to stone him, (John, x. 32.) "Many good works have I showed you from my Father; for which of those works do you stone me?" And the greatest severity of address which the Bible contains, is that which he used in reproving the Jewish rulers, as we have it recorded in the 23d chapter of Matthew. Yet at the close of that very address, we find him melting into the tenderest compassion, and mourning over Jerusalem in the most pathetick strains: and we know that in his expiring agony, he prayed for the very men whom his reproofs had wrought up to such rage and deep resentment, that nothing but his blood could appease them—"Father forgive them, for they know not what they do." Thus it appears that reproof and rebuke of every degree, and sometimes accompanied with irony and sarcasm, *may* be administered, not only without malignity, but from the most benevolent motives—Sometimes with the hope of benefiting offenders; always with the desire of preventing the publick injury which their offences are calculated to produce. Whether *we* have been influenced by these motives, or by those which are the mere offspring of a bad temper, will be fully known when the secrets of all hearts shall be revealed. Deeply are we sensible that it will then appear, that in this, as in every thing else, we have come far short of the perfect rule of duty. Still it may also appear, that not personal hostility, or the indulgence of malignant feelings, but a sincere regard to the publick good, *governed* us in this whole concern; that if we sometimes felt indignant, we never cherished a spirit of revenge; that we endeavoured not to be more severe than the nature of the offence we rebuked seemed to us to demand; that we saw not the moment, when we would not have cordially rejoiced to welcome the transgressor, on his return to duty; that, in fine, we pitied and prayed for him—prayed that he might be brought to repentance and reformation; and that both he and his reprover, washed in that precious "blood that cleanseth from all sin," might meet and rejoice together, in the abodes of perfect purity, peace and love. With these serious thoughts, not more seriously expressed than felt, we close what we have to say on Mr. D.'s strictures on his reviewer; and proceed to consider,

II. His defence of himself.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

New Trinitarian Congregational Church in Boston.—We have already noticed that a new Evangelical Congregational Church was about to be erected in Hanover-street, Boston. The requisite funds have been contributed by members of the other Evangelical Congregational Churches. It is situated in the midst of a dense population, and the basement story is designed for the accommodation of the missionary rooms of the American Board of Commissioners for Foreign Missions. The corner

stone of this church was laid on Monday, the 20th ultimo. "The tall elms which overhang this spot," say the editors of the Recorder and Telegraph, "seemed like a canopy spread out by the Most High, while his servants waited at the mercy seat, and solemnly pledged themselves, that they would never cease their efforts in his cause, till the whole earth should be filled with his glory." The corner stone having been lowered into its bed by the architect, and pronounced to be adjusted in its proper place, the Rev. Mr. Wisner, of the Old South Church, said, "I, therefore, declare this corner stone to be laid in the name of the Father, of the Son, and of the Holy Ghost."—*N. Y. Obs.*

China.—As the living teachers of Christianity are not permitted to visit China, the only method of making an impression upon this vast empire is through the medium of Tracts and Bibles, distributed among the Chinese, who in great numbers reside at Malacca, Singapore, and other European settlements, and maintain a constant intercourse with their own country. This method has been adopted, and has been attended with the happiest success.

Numerous copies of the Chinese Scriptures and Tracts have been lately put in circulation; as many as 4000 of the latter within a period of four months. At the celebration of a Chinese festival, the Missionaries were invited into the principal temple, by the respectable residents of that nation at Malacca, and were permitted to give their Chinese books to every one of the Assembly who could read; the priests alone refused to receive them.

The Rev. D. Collie, of *Malacca*, has communicated to the Society the pleasing intelligence of the publication of Broad Sheets in the Chinese language. He states—"We have sometimes the pleasure of seeing these Sheets pasted up in the houses of the Chinese. Since we commenced distributing them, four Chinese, from one of the villages have applied for copies of the Scriptures, and a considerable number have expressed a desire to have longer treatises on the Christian religion."

At *Singapore*, to which place the Chinese College has been removed, Dr. Morrison has, at his own expense, erected a bookseller's shop, with a school room adjoining, where the Chinese version of the Scriptures, and Religious Tracts, will be exhibited for sale.

A letter to Dr. Morrison says,—"It will gladden your heart to hear that many, both of the Chinese and the Malays, have lately called and begged for the word of life. We sent lately to Cochin-China, by government vessels, belonging to that country, nearly 3000 volumes of Chinese books. They were eagerly read by the Cochin-Chinese, and *many of their great men came to the college, with a great body of servants*, and requested books. As a proof that the books sent to that country, when you were here, have been read, and understood by them, they had copied the names of many of them, and brought them to us, in order that they might be supplied with books of the same kind. Many hundred copies have gone from hence since you left us, and there appears an increasing desire, by all classes, to obtain our books. Our weekly tract is continued, and is much sought after by the Chinese."

In consequence of this animating intelligence, the committee placed £300 at the disposal of Dr. Morrison and the missionaries at Malacca. They also voted to devote all the profits of a little periodical work, entitled "The Child's Companion," which is published by the Society, and extensively circulated in Great Britain, to the circulation of tracts in China and the east. The profits of this work during the past year amounted to £200.—*N. Y. Obs.*

Singular Phenomenon.—On the evening of the first of June, the Mississippi, for about 350 yards above, and 3 or 400 below Fort Plaquemine, appeared to be suddenly agitated, and the water rose near seven feet; immense trees, which had been embedded in the sand, with others still afloat, were borne up at once and thrown inside of the levee The whole left shore was inundated, and when the waters subsided, presented many fish that had been abandoned in the recession. On the opposite bank, where the new fort is erecting, the waters rose, but not so high as to overflow the levee. The phenomenon was principally confined to the curve opposite the old fort.

Improvements in Mexico.—The Mexican Congress have passed a law abolishing all titles of nobility throughout the confederation. A circumstance has lately occurred in Mexico, which tends to show that the people will no longer blindly and implicitly yield to the authority of the priests. A criminal who had assassinated six persons, fled for refuge to the church immediately after the murder. He was confessed and absolved by the priests, who endeavoured to protect him from the officers of justice. After appeals to both civil and ecclesiastical courts, he was sentenced to be executed, and was publicly shot.—*Fam. Vis.*

The Weather.—The thermometer during the last month has been higher in this city, and throughout the United States, than it had been for a number of years—for

six days in succession it ranged from 89° to 94°—the 23d was the hottest day. In some parts of the city on this day the mercury stood in the shade, in the afternoon, at 96°. In less exposed situations, however, it was 94°. At the navy yard, some swallows fell dead from their nests, built on the rafters which supports the roof of a large building at that place; and the honey-combs in many of the bee-hives in our neighbourhood was melted by the heat, and destroyed many of the bees.

The Lord's Prayer: Minute Art.—Our attention has been called to a very curious effort of the graver, recently published by Mr. R. Williamson, of Lambeth. This is a plate on steel representing the Crucifixion. Immediately over the head of the Redeemer, a small circle appears, the eighth of an inch in diameter, in which the whole of the Lord's Prayer is accurately, and even elegantly engraved. This would seem almost impossible, and at first the eye glances incredulously at the space said to be so occupied, but a magnifying glass shows the statement to be perfectly true. Every word may be distinctly read. The letters *t e m p t a*, in the word temptation, are rather darker than the rest, but the whole is very legible; and the letter A, in the word Amen, has a bold flourish. The surrounding ornaments are in good taste.—*London Paper.*

Astronomical Instruments, &c.—It has long been a desideratum with the learned and philosophical, to possess a purer medium, through which to make astronomical and nautical experiments, than the glass which is at present manufactured for those purposes; and it is with great pleasure we learn, that the Royal Society and the Board of Longitude, under the direction of Sir H. Davy, the president of the former eminent body, have zealously undertaken the accomplishment of so desirable an object, and a series of experiments have now commenced under the superintendence of Mr. Hudson.

New Metal.—A new metallick composition has been invented by Dr. Geitner, an able chemist in Saxony, the properties of which closely resemble those of silver. It is malleable, not subject to rust, and is not liable to become tarnished. This composition has already been made use of in the manufacture of candlesticks, spurs, &c. and will in all probability (according to some of the foreign scientifick journals,) be converted into a substitute for plated goods.

On Thursday afternoon, 28th ult. the laying of the foundation stone of the General Theological Seminary of the Protestant Episcopal Church in the United States, was performed with all the accustomed ceremonies. The ground on which this edifice is to be erected, is a lot of about five acres, situated in Greenwich, and was presented to the seminary by Clement C. Moore, esq.—[*N. Y. Paper.*

A gentleman of wealth, near the city of Richmond, has lately emancipated about 60 slaves, and made provision for their removal and future support. This is the fourth case of the emancipation of slaves in our southern states which we have been called on to record within the last three weeks.—[*N. Y. Ob.*

Among other discoveries recently made in the interior of Africa, by Lieut. Clapperton, after successfully exploring the wilds where Mungo Park lost his life, is the Journal, or part of the Journal, of that celebrated traveller, when he last attempted to discover the source of the Niger. This will be an invaluable prize.

The regents of the university of New York have granted to each of the academies in that state, a rain gauge and a thermometer, that observations on the temperature of the atmosphere, and the quantity of rain, may be made, and published in different parts of the state.

The king of England has subscribed one thousand pounds sterling to the funds of the "Society for Promoting the Enlargement and Building of Churches and Chapels." The next highest subscription is that of Sir Robert Peel,—five hundred pounds.

Religious Intelligence.

SANDWICH ISLANDS.

The following extract of a letter from the Rev. Mr. Stewart to a valued female correspondent in this country, we fully intended to insert in our last number, but admitted so much matter previously, as to exclude it. The subject of the letter is interesting to the publick, as well as to the individual to whom the letter was addressed.

"*Lahaina, Island of Maui, S. I. Sept.* 30, 1824.

——"What will my friend think—what will her kind and venerated parents think, that we have not yet in our family

and under our instruction any of the little immortals of these islands, bearing a name which we would prefer to most others to be daily on our tongues? We regret greatly that this is the fact, and had it been in our power it should not have been so. But on arriving at the Islands, we found the plan pursued in the western missions of America and in Ceylon, to be impracticable here, at least for the present. In the first place the expenses would forbid it. A child could not be supported here for a less sum than he could in Boston—that is, supported as a boarder in our families. In the second place, there is too little civilization here as yet, to admit of the introduction of such a number of children in your family. It would be subjecting yourself and household to a drudgery and perplexity and a train of evils that, to the most zealous advocate of the plan, were he on the spot to judge for himself, would be seen at once, to outweigh altogether every superior advantage that might accrue to them from the simple fact of residing in our families. It would take pages to state the full reasons against pursuing the plan here, and I must for the present be content with assuring you of the fact, that it is here inadvisable and impracticable. Of this I should have given you information many months, if not a year since, but have been waiting for the mission, as a body, to make some statement on the subject for the Herald, that the thing might be fully understood. Something on the subject will, I presume, appear soon. We regret that it is as it is; for we had looked forward with pleasure to the adoption of the plan at Ceylon, &c. and were gratified with the encouragement some of our dearest friends gave us, in engaging to support those we might take; but they and we must submit cheerfully to the disappointment, as to that which at present cannot be otherwise. * * * * * * * Do write soon, full and often.

"Charles Sam. Stewart."

Extract of a Letter from Rev. C. S. Stewart, in the Sandwich Islands, to the Rev. Mr. Ellis, dated Sept. 26, 1824.

The departure of Kaahumanu and the company of chiefs for Taui (Atooi,) a week ago to-day, was the most pleasingly interesting scene we have witnessed for a long time. We went to her residence early after breakfast to see her embark, and never before found her more truly pleasant and affectionate. Shortly after our arrival, she proposed to have a hymn and prayers; all the chiefs having assembled, some for the purpose of accompanying and others to take leave of her. After this exercise, she called three of her young men forward, and told us they were teachers she had appointed to accompany Pupuhi to the windward side of the island to teach the people, and wished them to be supplied with books. She then called the head men from those districts, and told them that schools were to be established among them, and that it was her order that all the people should attend to the palapala and the pule (instruction and worship). She then issued orders against all improper conduct, enumerating the most common vices and all the irregularities of the people, down to quarrelling and fighting, and warned them to proclaim to all the people, that she had appointed *Tahoorawa* a place of banishment, and that all who disobeyed her and neglected palapala and the pule, and did any evil, should be sent there without any wife or children, never to leave it again, unless at a forfeiture of their lives. She then gave her parting advice to Wahine Pio and Nahienæna, begging of them to be *itaita*, (strong,) and to discountenance and punish every thing evil; and charged them to follow our advice and instruction, and to see that we wanted nothing they had to give, and concluded with expressing her love to us, and care for us. We were happy to have Taua included with us in her charge, and she requested him in particular to see that all the schools were kept up and well attended. They then requested to have another hymn and prayer, and immediately after embarked, with every demonstration of confidence and love. Her manners and address and whole deportment seem to infuse new spirit, zeal, and activity, into all our friends and assistants. *Puaiti* seemed really captivated with the course she was taking, and never let go of her hand till she was in the boat. Since then, Nahienæna has given orders for all her people, attendants and farmers, to attend to the palapala, and we are only waiting for a supply of books to establish schools among all her people, who manifest as much zeal in it as she does. The same may be said of Wahine Pio, who yesterday applied for books for all her people on the windward of Maui; and as to Lahaina itself, I presume we might tomorrow have a thousand new scholars zealously engaged, had we the books to put in their hands. Betsey Stockton has a fine school among the farmers and their families, held every day in the church. Every thing in present prospects is uncommonly promising. We think it in some degree attributable to the manner in which the disturbances at Tauai have been conducted and terminated; and there is little doubt that a merciful Father and God designs overruling that evil to the great benefit of the mission.—[*N. Y. Ob.*

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian Church in the City of Philadelphia, May 19th, 1825, at 11 o'clock, A. M. and was opened by the Rev. Ashbel Green, D. D. LL. D. the Moderator of the last Assembly, with a Sermon from 1 Cor. i. 23, first clause, "We preach Christ crucified."

After prayer, the Commissions were read, and it appeared that the following Ministers and Elders were duly appointed, and attended as Commissioners to the Assembly, viz.—

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Niagara,	Rev. George Colton.	None.
Buffaloe,	Gilbert Crawford.	Joseph Stocking.
Genessee,	None.	Richard Dibble.
Rochester,	None.	None.
Ontario,	Julius Steele.	Abner Adams.
		William D. M'Nair.
Geneva	None.	Seth S. M. Maltby.
		William Roy.
Bath,	None.	None.
Cayuga,	Seth Smith.	None.
	Levi Parsons.	
Oneida,	Samuel Swezey.	None.
	Jonathan Hovey.	
	John Frost.	
Oswego,	William Williams.	None.
Onondaga,	Caleb Alexander.	Abel Cadwell.
	Hezekiah N. Woodruff.	Zadock Sweetland.
Otsego,	Horace P. Bogue.	None.
St. Lawrence,	Adams W. Platt.	Hart Massey.
	David Kimball.	
Ogdensburgh,	None.	None.
Champlain,	Samuel Whelpley.	None.
Londonderry,	James Mitimore.	Benjamin P. Chase.
	Gardner B. Perry.	
Albany,	John Chester, D. D.	Erastus Williams.
	Henry R. Weed.	Samuel Hunter.
	Halsey A. Wood.	
	Walter Monteith.	
Troy,	John Kennedy.	Elias Hawley.
Columbia,	Daniel Beers.	Daniel Sayer.
	Timothy Woodbridge.	David Mellen.
North River,	James I. Ostrom.	Joshua Ward.
	Stephen Saunders.	Michael Wygant.
Hudson,	Ezra Fisk.	None.
Long Island,	Amzi Francis.	None.
New York,	Stephen N. Rowan, D.D.	Adrian Vansinderen.
	Elisha W. Baldwin.	George Nixon.
	Joseph Sanford.	Peter Hawes.
New York, 2nd.	None.	None.
Newark,	Joshua T. Russell.	David I. Hays.
	Barnabas King.	Ellison Conger.
	Enos A. Osborn.	
Elizabethtown,	John M'Dowell, D. D.	None.
	David Magie.	
Newton,	Wm. C. Brownlee, D. D.	Leffert Haughawout.
	John Gray.	John Stinson.
	Lemuel F. Leake.	John Breeze.
New Brunswick,	Samuel Miller, D. D.	None.
	Eli F. Cooley.	
	Peter O. Studdiford.	
Susquehanna,	Simeon R. Jones.	None.
Philadelphia,	Ashbel Green, D. D.	Robert G. Johnson,
	Ezra Stiles Ely, D. D.	Jacob Mitchell.
	George W. Janvier.	Silas E. Weir.
	Thomas J. Biggs.	John Morrison.

OF THE PRESBYTERY OF	MINISTERS	ELDERS
New Castle,	Rev. James Latta.	Matthew Stanley.
	William Finney.	Amos Slaymaker.
	John N. C. Grier.	
Lewes,	Benjamin Ogden.	None.
Baltimore,	None.	None.
District of Columbia,	Welles Andrews.	Alex. M'Donald,
	Joshua Moore.	John Douglass.
Carlisle,	Robert Cathcart, D. D.	Thomas Urie.
	Alexander M'Clelland.	James B. Ross.
	George Duffield.	
Huntingdon,	John Coulter.	None.
Northumberland,	John H. Grier.	None.
Redstone,	William Speer.	Joseph Baldridge.
	Robert Johnson.	
	Samuel Swan.	
Ohio,	Matthew Brown, D. D.	None.
	Elisha P. Swift.	
Washington,	Andrew Wylie.	None.
	Obadiah Jennings.	
Steubenville,	Donald M'Intosh.	None.
Erie,	David M'Kinney.	None.
Alleghany,	John Core.	None.
Hartford,	Thomas E. Hughes.	None.
Grand River,	Urban Palmer.	None.
	George Sheldon.	
Portage,	Benjamin Fenn.	None.
Huron,	John M'Crea.	None.
Winchester,	Robt. H. Chapman, D.D.	None.
	Alonzo Welton.	
Lexington,	Francis M'Farland.	None.
	John A. Van Lear.	
Hanover,	John B. Hoge.	None.
	James G. Hamner.	
	Francis Bowman.	
Abingdon,	None.	None.
West Lexington,	John Breckinridge.	None.
Ebenezer,	John M'Farland.	None.
Transylvania,	Samuel K. Nelson.	None.
	David C. Proctor.	
Muhlenburg,	Charles Philips.	None.
Louisville,	Gideon Blackburn, D. D.	None.
Salem,	George Bush,	None.
Lancaster,	John Wright.	None.
Athens,	None.	None.
Chilicothe,	Samuel Crothers.	None.
Columbus,	James Hoge.	None.
Cincinnati,	Samuel G. Lowry.	None.
Miami,	William Graham.	None.
Richland,	James Rowland.	None.
Union,	None.	None.
West Tennessee,	None.	None.
Shiloh,	None.	None.
Mississippi,	Benjamin Chase.	None.
Missouri,	Charles S. Robinson.	None.
Orange,	Stephen Frontis.	None.
Fayetteville,	None.	None.
Concord,	James Stafford.	None.
Bethel,	Josiah Harris.	None.
Alabama,	None.	None.
North Alabama,	None.	None.
Harmony,	None.	None.
Georgia,	None.	None.
Charleston Union,	None.	None.
South Carolina,	Michael Dickson.	None.
Hopewell,	None.	None.

OF THE PRESBYTERY OF	MINISTERS
General Association of Connecticut,	Rev. David L. Perry. Ansel Nash. Aaron Hovey.
General Association of New Hampshire,	None.
General Association of Massachusetts,	Vincent Gould. Brown Emerson.
Convention of Vermont,	None.
Reformed Dutch Church,	Cornelius C. Cuyler.

Mr. Robert Porter, a ruling elder from the Presbytery of New Castle, and the Rev. Calvin Colton, from the Presbytery of Genessee, appeared in the Assembly without commissions; but satisfactory testimony was given that they had been chosen Commissioners to this Assembly, whereupon they were received as members, and took their seats accordingiy.

The Rev. Stephen N. Rowan, D. D. was chosen Moderator; the Rev. John M'Dowell, D. D. was chosen Permanent Clerk, in the room of the Rev. John E. Latta, deceased;—and the Rev. John Chester, D. D. was chosen Temporary Clerk.

Dr. Ely, Mr. Weed, Dr. Brownlee, Mr. Swift, Mr. Speer, Mr. M'Clelland, Mr. Wylie, Mr. D. L. Perry, Mr. Hawes, Mr. Williams and Mr. Baldridge, were appointed a committee of Bills and Overtures, to meet in this church to-morrow morning, at 6 o'clock, and afterwards on their own adjournments.

Dr. Chapman, Mr. Ostrom, Mr. John B. Hoge, Mr. Duffield, Mr. Cuyler, Mr. Vansinderen, Mr. Robert G. Johnson and Mr. Nixon were appointed a judicial committee.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 20th, 9 o'clock, A. M. the Assembly met and was constituted by prayer. The minutes of the last session were read.

Rev. Abiel Parmele, from the Presbytery of Genessee, Rev. Ezekiel J. Chapman, from the Presbytery of Ontario, and Mr. Harvey F. Leavitt, a ruling elder from the Presbytery of Albany, appeared in the Assembly, and their commissions being read, took their seats as members.

Mr. Christian Adrian, a ruling elder from the Presbytery of Baltimore, appeared in the Assembly without a commission; but satisfactory testimony was given that he had been chosen a commissioner to this Assembly, and he was received as a member and took his seat accordingly.

The minutes of the last Assembly were read.

The committee appointed to lay the articles of correspondence, agreed upon by the last Assembly, before the German Reformed Synod, presented as their report the following Extract from the minutes of that body, viz.

"Extract from the minutes of the Synod of the German Reformed Church, in their meeting held at Bedford, Penn. September, 1824.

A letter was received from the Rev. Wm. Neill, clerk of the General Assembly of the Presbyterian Church, relative to the proposed correspondence between this Synod and the General Assembly:—whereupon, it was resolved, that this correspondence be established, and that two delegates be now appointed to attend the next meeting of the General Assembly.—The delegates are the Rev. Samuel Helfenstein and George Wack."

The Rev. Samuel Helfenstein appeared in the Assembly, and took his seat as a delegate from the Synod of the German Reformed Church.

Resolved, that it be the order of the day for Monday next to receive reports on the state of religion.

Mr. Breckinridge, Mr. Magie, Mr. Dickson, Mr. Emerson, and Mr. Hovey, were appointed a committee to prepare a narrative of the information to be received on the state of religion.

Resolved, that it be the order of the day for this afternoon to receive Synodical and Presbyterial reports.

Mr. Fisk, Mr. Jennings, and Mr. J. M'Farland were appointed a committee to receive these reports, examine them, and read to the Assembly those parts of them, which they may judge necessary to be read for the information of the Assembly, and also to prepare a statement to be transcribed into the Compendious View.

Resolved, That the General Assembly, and such persons as may choose to unite with them, will spend next Wednesday evening in this church, as a season of special prayer for the outpouring of the Spirit on the churches, and in other religious exercises. Dr. Cathcart, Dr. Ely, and Mr. Duffield, were appointed a committee to make arrangements for the evening.

Mr. Weir, and Mr. Hawes, were appointed a committee to receive an account of the miles travelled by the Commission-

ers to the Assembly, and to make an apportionment of the Commissioners' fund, agreeably to a standing rule on the subject.

Mr. Latta, Mr. Jones, and Mr. Slaymaker, were appointed a committee to examine the Records of the Synod of Genessee.

Mr. Janvier, Mr. Studdiford, and Mr. Weir, were appointed a committee to examine the Records of the Synod of Geneva.

Mr. Cooley, Mr. Gray, and Mr. Breese, were appointed a committee to examine the Records of the Synod of Albany.

Mr. Russell, Mr. Biggs, and Mr. Massey, were appointed a committee to examine the Records of the Synod of New York.

Mr. Sanford, Mr. Whelpley, and Mr. Chase, were appointed a committee to examine the Records of the Synod of New Jersey.

Dr. Brownlee, Mr. Baldwin, and Mr. Hays, were appointed a committee to examine the Records of the Synod of Philadelphia.

Mr. Fisk, Mr. Saunders, and Mr. Hunter, were appointed a committee to examine the Records of the Synod of Pittsburg.

Mr. Magie, Mr. Beers, and Mr. Conger, were appointed a committee to examine the Records of the Synod of Virginia.

Mr. Frost, Mr. Steele, and Mr. Roy, were appointed a committee to examine the Records of the Synod of North Carolina.

Mr. Francis, Mr. Osborn, and Mr. Wygant, were appointed a committee to examine the Records of the Synod of South Carolina and Georgia.

Mr. Kennedy, Mr. G. B. Perry, and Mr. Caldwell, were appointed a committee to examine the Records of the Synod of Kentucky.

Mr. Monteith, Mr. Osborn, and Mr. Sayer, were appointed a committee to examine the Records of the Synod of Ohio.

Mr. Jones, Mr. J. N. C. Grier, and Mr. Stanley, were appointed a committee to examine the Records of the Synod of Tennessee.

A letter was received from the Rev. Dr. William Neill, resigning the office of Stated Clerk, on account of his removal from this city, and his resignation was accepted.

Resolved, that the committee on Psalmody be continued, and that the Assembly direct that five dollars be paid for the books procured for their use, and that Dr. Blatchford be appointed Chairman, in the place of Dr. Romeyn, deceased.

The Delegates appointed by the last Assembly to attend the General Associations of Connecticut and Massachusetts reported, that they all attended, were very cordially and respectfully received, and were much gratified at witnessing the talents, piety, zeal, and usefulness, of those Ecclesiastical Bodies.

The Delegate appointed to attend the General Association of New Hampshire, and the General Convention of Vermont, reported, that he had attended the former, but not the latter; and that he had nothing of particular interest to the Assembly to report.

The Delegates appointed to attend the General Synod of the Reformed Dutch Church reported, that they attended the meeting of that body, were received and treated with politeness and cordiality, and were pleased with the proceedings of that body.

Resolved, that the Rev. Eli F. Cooley, and the Rev. Charles Hodge be a committee to act with a committee of the Board of Trustees of the college of New Jersey, in disposing of certain monies in the hands of said Trustees; and the said committee are hereby instructed to inquire into the tenure by which this General Assembly holds the said funds, and to give any information respecting the usual mode of disposing of the same which they may think proper.

The reference from the Presbytery of Cayuga which was recommended to the attention of this Assembly by the last, was taken up and committed to Mr. Weed, Mr. Woodbridge, Dr. Blackburn, Mr. Slaymaker, and Mr. Morrison.

Mr. Wylie, Mr. Ostrom, and Mr. Adrian were appointed a committee to inquire into the reasons why the publication and distribution of the minutes of the last Assembly were so long delayed; and why the statistical accounts were not published with them as ordered by the last Assembly, and to consider and report to the Assembly what alterations can be made in the present system, so as to expedite the publication and distribution of the minutes hereafter.

Adjourned to meet this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Benjamin M. Palmer, D. D. from the Charleston Union Presbytery, the Rev. Ansel D. Eddy, from the Presbytery of Geneva, the Rev. Samuel D. Hoge, from the Presbytery of Athens, and Mr. Frederick Erringer, an elder from the Reformed Dutch Church, appeared in the Assembly, and their com-

missions being read, took their seats as members.

Agreeably to the order of the day, the Synodical and Presbyterial reports were received, and handed to the committee appointed on this business, this morning.

The clerks informed the Assembly that there had been put into their hands, an appeal from a decision of the Synod of Geneva, by Mr. David Price; an appeal from the Synod of Albany, by Mr. Amos Hawley; an appeal from the Synod of Genessee accompanied with a complaint by Mr. Newton Hawes, and a complaint against a decision of the Synod of Genessee, by Mr. Harvey Chapin. The above appeals and complaints with the accompanying papers were referred to the Judicial committee.

Dr. Green and Dr. Miller, the committee appointed by a former Assembly to prepare a history of the Presbyterian Church, requested to be released from that appointment. This subject was referred to Mr. Jennings, Dr. M'Dowell, and Dr. Ely, to report what course ought to be pursued by the Assembly in relation to this business.

The committee of Overtures presented an application from the Presbytery of Abingdon, to be annexed to the Synod of Tennessee. This overture was referred to Dr. Blackburn, Mr. Lowry, Mr. J. B. Hoge, Mr. F. M'Farland, and Mr. Van Lear.

The committee of Overtures also presented the following question from the Synod of New Jersey, viz.—

"What ought a church session to do with members in communion who have been absent for years without having taken a certificate, and the session cannot learn the place of their residence, and therefore cannot cite them for neglect of duty, in the mode pointed out in the book of discipline?"

After discussing the above question for some time, it was committed to Dr. Miller, Mr. Biggs, and Mr. Ward.

The committee on the overture from the Presbytery of Abingdon, made a report, which was laid on the table.

The committee of Overtures submitted a proposition to appoint a committee annually to correspond with the Protestant Churches in France.—This Overture was laid on the table.

A communication was received from a joint committee of the Trustees of the Theological Seminary, and of the directors of the same; recommending to the Assembly the adoption of the two following resolutions, viz.

1. Resolved, that the Board of Directors retain, with the exception of the safe keeping of the property belonging to the General Assembly, in New Jersey, and the due improvement of the monies that may be deposited in the hands of the Trustees, the same powers and privileges which they had before the acceptance of the charter granted by the Legislature of New Jersey.

2. Resolved, that the Trustees be, and they hereby are instructed, to direct their Treasurer to pay, out of the funds in their hands, on the order of the Board of Directors, any sums which the General Assembly may appropriate for meeting the expenses of the Theological Seminary.

The above resolutions were adopted by the Assembly, and the clerk is hereby directed to furnish the Trustees of the Seminary with an attested copy of the above resolutions.

Dr. Green, Dr. M'Dowell and Dr. Chester, were appointed a committee to examine whether it may not be proper for the Assembly to take some additional measures relative to the duties of the Corporation, created by law in New Jersey, for holding the property belonging to this Assembly in that state, and the Board of Directors that superintend the Theological Seminary there: and if additional measures shall appear to the committee to be necessary, to specify these distinctly in their report to the Assembly.

Adjourned to meet to-morrow morning at 9 o'clock. Concluded with prayer.

May 21, 9 o'clock, A. M. The Assembly met and was constituted by prayer. The minutes of the last session were read.

Rev. James H. Thomas, from the Presbytery of Hudson, Rev. John Glendy, D. D. from the Presbytery of Baltimore, Rev. William D. Snodgrass from the 2d Presbytery of New York, and Mr. Ephraim Banks, a ruling elder, from the Presbytery of Huntingdon, appeared in the Assembly, and, their commissions being read, took their seats as members.

Mr. Thomas was appointed on the committee to which was referred the Synodical and Presbyterial reports, in the place of Mr. Jennings, who requested to be released from that committee.

The committee appointed to examine the Records of the Synod of Albany reported, and the book was approved to page 250.

The Assembly proceeded to the choice of a Stated Clerk, in the room of the Rev. Dr. Neill, resigned, when the Rev. Ezra Stiles Ely, D. D. was chosen.

(To be continued.)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of the Wheelock Estate, per Robert Ralston, Esq. being the payment of a draft sent as a remittance on account of said Estate, for the Contingent Fund	$397	91
Of Rev. John W. Scott, a quarter's rent, for do.	87	50
Of Rev. Gardner B. Perry, per Rev. Dr. Ely, his donation for do.	5	50
Of Rev. Francis M'Farland, and Mr. Matthew Wilson, sen. per Rev. Dr. Alexander, each $5, for Mr. M'Farland's subscription on Rev. Mr. Platt's book, for do.	10	00
Amount received for the Contingent Fund	500	91
Of Rev. Henry Perkins, Allentown, N. J., per Rev. Dr. Janeway, the third instalment of Dr. John Reeve, $2, and of Dr. Wm. Davis, $3, for the New York and New Jersey Professorship	5	00
Of the United States Branch Bank in New York, the fourth year's interest of the Nephew Scholarship	175	00
Total	$680	91

View of Publick Affairs.

EUROPE.

BRITAIN.—The last intelligence from London is of the date of June 14th, and from Liverpool of June 16th. The British Parliament was still in session, and occupied with a variety of legislative measures, or propositions, nearly all referring to the domestick concerns of the empire. One of the most important relates to the better ordering of a part of their judicial system—particularly the shortening of suits in chancery; and a provision for their judges, both while in office and after they retire; and in such manner as to make the whole pecuniary avails of their office to consist of a known and adequate salary, to the entire exclusion of particular fees, which previous laws or usages had allowed them. It appears, indeed, that the present British parliament, especially the House of Commons, are disposed and desirous to correct a host of errors and abuses, which originated at periods less enlightened than the present, and which time and usage have rendered inveterate. In the most of these measures, the ministry, and we think the monarch too, appear to be as cordial as the opposition. The truth is, the spirit and wishes of the great body of the people call for these reforms; and although the aristocracy and the landed interest of the nation—a very powerful party certainly—are opposed to many of them, they will, we apprehend, be obliged, ere long, to yield. We rather believe that the period is not far distant, when all civil disabilities, both of Roman Catholicks and Protestant dissenters, will be done away; and all restrictions on commerce be removed. These will be great changes; and in our humble opinion as good as great—Another Catholick association was in a forming state in Ireland.

Mere politicians do not, we know, consider the religious state of a nation, when no great or violent changes take place, as making any part of its publick affairs. But we, who are not, and hope never to be, *mere* politicians, believe that nothing in the publick affairs of a nation is so important, at any given point of time, as the state of religion at that time. We believe that this is the object which the God of nations regards more than *any* thing else; and in reference to which, by his overruling providence, he orders *every* thing else. We firmly believe that the British empire, at this hour, occupies the pre-eminent and commanding station which it holds among the nations of the earth, after an unparalleled struggle for its very existence, because it has been, and still is, the great focal and radiating point of the pure light of revelation, by which the moral darkness of the world is eventually to be chased away, and the glorious day so long the subject of scripture prophecy, be made to dawn on all the people and kindreds of the earth. We have had what we must call a *pleasing astonishment*, in reading in the Evangelical Magazine for June, and the Christian Observer for May, the statements made of the results of the various associations for dif-

fusing religious knowledge—diffusing it not only in Britain, but throughout the world —and the speeches made at their several anniversaries. Bible societies, missionary societies, and societies for the promotion of good morals, of schools for the poor, and for the relief of the distressed, and the reformation of the vicious, are too numerous even to be repeated. They are patronized, and their funds—some of them at least—are augmented by every class, and almost every individual of society, from the monarch on the throne, to the lowest menial that saves a pittance from his or her scanty wages: and the success which has attended the operations of all these pious and benevolent institutions has, in many instances, been surprisingly great, and we think in all considerable, and even cheering. It has given us particular pleasure to observe that the Rev. Dr. Codman, and the Rev. Sereno Dwight, from our own country, have attended several of the anniversary meetings in London; and have been received and treated with marked attention and respect; and that there appears to be a cordial disposition to cultivate the friendship of our country, in the religious part of the British community—May this disposition continue, and may it be cherished on our part, as conducive not only to the benefit of the parties immediately concerned, but to the extension of real freedom and true religion to other nations, both civilized and savage, in every quarter of the globe. We earnestly hope that while anti-christ is combining and arraying his forces, to obstruct the progress of rational freedom and revealed truth, the two freest nations in the world will withstand him, by a front and force that shall look him into dismay, turn him to flight, and carry the conquests of reason and revelation successfully and far into his own territories.

France.—The long expected coronation of the King of France took place on the 29th of May, at Rheims, a large town about 100 miles north-east of Paris, the archbishop of which is the primate of France, and of course had the honour to anoint and crown his majesty. We extract from a publick paper the following summary account of the transaction—

"On the day of the coronation, the King walked in the procession to the church between two cardinals. The procession was very magnificent, and the dresses very brilliant. The King pronounced the coronation oath, in a clear and distinct voice, in the following words: 'I promise in the presence of God, and my people, to support and to honour our holy religion, as is the duty of every Christian king and oldest son of the church,—to do justice and right to my subjects, and to reign according to the laws of the kingdom and the constitutional charter, which I swear faithfully to perform. So help me God and the holy evangelists.' The ceremony of anointing, and of the coronation, by the Archbishop of Rheims, is then described. After the coronation, the King and the high officers sat down to a dinner, of a hundred and fifty covers, given by the city of Rheims."

Some of the ecclesiastical arrangements at the coronation exhibit the ritual and spirit of Popery in their most objectionable form. The occasion was manifestly seized by the Jesuits, now popular in France, and by the Catholick clergy generally, to restore, as far as possible, the faded honours of their favourite system. An act of amnesty was published immediately after the coronation, in which pardon is granted to a long list of emigrants and fugitives, subject to a temporary surveillance—Absolute pardon was also granted to certain transgressors of the laws. The re-entry of the king into his capital was also celebrated with great ceremony and pomp; and the most extravagant and fulsome laudations of the royal personage, both in poetry and prose, were published on the occasion. To our republican taste much of all this has been, in the reading, perfectly disgusting: but yet we are glad to observe and remark, that the present king of France really appears to us, to be more favourable at present to a concession to his subjects of their unalienable personal rights, than was manifested by his predecessor. We think he also appears in other respects to have a better understanding of the true policy of France, than was visible in the last years of Louis XVIII.

We have seen with great pleasure the statement contained in the periodical publications which we have recently received from Britain, that the Protestants of France possess a degree of liberty, greater than we feared they enjoyed in fact, although we knew it was granted to them by the constitution and laws. Our pleasure too has been increased by learning that there is a far greater measure of an evangelical spirit prevailing among them, than we had before believed to exist. It appears that the Lutherans and Calvinists, the two Protestant sects, are harmonious among themselves; and united not only in Bible societies, but in other associations for the extension of evangelical truth. There is in Paris "The Protestant Bible Society," "The Religious Tract Society," "The Missionary Society," and "The Society of Christian Morality," —The latter is composed both of Catholicks and Protestants. All these associations

prosecute their operations vigorously and successfully, and receive a handsome patronage. Each of them has a French nobleman for its president; and we were at once surprised and gratified, to observe with what freedom and warmth the doctrines and acts of the Protestant reformers were eulogized and recommended to imitation, in the speeches of their anniversary meetings. It seems to us that unless a marked providential interference prevent, there must soon be a conflict between the devotees of Popery, and those who avow and endeavour to propagate such sentiments as we have lately read in the speeches delivered at the Protestant meetings in Paris.

Spain and Portugal.—During the last month, the publick papers have contained a number of articles in regard to the internal state of these kingdoms, if kingdoms they are to be called. Nothing however has transpired, so far as we know, that shows any change for the better; and worse they can hardly be, than they have been for many months past. The officers captured by Bolivar in South America had arrived in Spain. Of course it will now be believed that their armies have been defeated.

Greece.—Accounts from Greece, although they differ considerably in many particulars, yet all concur in representing the almost total defeat of Ibrahim Pacha, the son of the Pacha of Egypt, who commanded the Egyptian expedition against Greece. A Turkish army, coming to his assistance, has also been put to the worse, and obliged to retreat. Probably both armies have been destroyed. The fleets of the Greeks were also assailing their enemies, with their wonted enterprise and intrepidity. On the whole, the present aspect of the Greek cause is perhaps as favourable and flattering as it has ever been. A handsome loan had been received, which had been previously negotiated in England; and General Roche had arrived from France, sent by the Greek committee of Paris, to direct and aid the military operations of the Grecian armies.

Russia.—The emperor of Russia has opened the Polish Diet with a speech. He tells them that he had added another article to the constitution which he had given them. This article prohibits the Diet from holding any of their debates, with what we should call *open doors*—all is to be in conclave. The emperor represents this as exceedingly advantageous to the Diet and their constituents.—Probably they think otherwise, but they have no other choice than to submit. The emperor intimates pretty distinctly, that he considers them as put on their good behaviour.—It appears that money is very scarce in Russia; and the emperor has issued an order forbidding specie to be carried out of his dominions, and forbidding foreign travellers to hold more than a small specified sum. He ought to know that money is like water, which will find its level; and that the most despotick princes cannot stop the current of the one or the other.—In the month past we have heard nothing of the Holy Alliance; and should feel no regret if we never heard of it again.

ASIA AND AFRICA.

From neither of these large portions of the globe have we heard any thing new and important, during the last month. From the annual report of the church missionary society in London, we learn that death has made sad ravages among their missionaries at Sierra Leone, in the course of the past year; and that missionaries are much wanted. The religious state of the colony, notwithstanding, was said to be prosperous; and there was a prospect of being able, before long, to communicate religious instruction, by native teachers, to some of the neighbouring African tribes.

HAYTI.

The French have at length declared the republick of Hayti an independent state. They appear to have conducted their negotiations, in regard to this event, with great secrecy. A considerable fleet carried out their commissioners; and the conditions proposed, appear to have been accepted without much hesitation or delay. The terms on which the Haytians have obtained from the mother country, this, to them, most important concession, have not yet been published by authority, and consequently are not fully known. It is said, however, on information which seems to be generally credited, that Hayti is to pay to France about thirty million of dollars; and for five years to impose but half duties on the French commerce. This may appear to be paying pretty dearly for independence. Yet, in every view, it is unspeakably better than war.—All other considerations apart, it is probably *much cheaper*. Besides, as Hayti will now have a free commerce with all the world, she will probably be in a more eligible situation, even while paying the debt, than she would have been, if she had remained in the restricted state in which she was placed by the want of this con-

cession on the part of France. The advantages of independence seem to be fully perceived by the government of Hayti; and great rejoicings have taken place throughout the island, in consequence of this auspicious event.

The French, having lost an advantage by their tardiness in acknowledging the independence of the South American republicks, seem to have resolved to compensate the loss, by this transaction at Hayti.—They have here secured commercial advantages, as well as a round sum in cash, from all participation in which their rivals—Britain and the United States--are completely precluded. This, we doubt not, was in their contemplation; and probably it had influence in hastening the measures they have adopted, and in dictating the secrecy with which those measures appear to have been taken.

AMERICA.

The Brazils and Banda Oriental.—The region called Banda Oriental adjoins the present empire of the Brazils, on the south; and after much internal commotion and conflict has, for some years past, been reckoned a part of that empire. Probably, however, the mass of the inhabitants, have always been dissatisfied with the government of Don Pedro I. Separated from Buenos Ayres only by the river Plate, they must have had much communication with republicans; and doubtless many, if not the most of them, have deeply imbibed republican sentiments. In confidence of this, as it would seem, some enterprising partizans, at the head of whom was Don Juan Antonio Lavelleja, passed over from Buenos Ayres in the night, in the beginning of April last, and endeavoured to revolutionize the whole country. Success, at first, attended all their efforts. The militia joined them; and one corps of Brazilian Portuguese troops, and eventually their commander, likewise united themselves with the force which Lavelleja had collected. Thus reinforced, they marched for the capital, Monte Video; and were near taking it by surprise. The Brazilian commander, however, succeeded in closing the gates of the city against them; and up to the last accounts, he had been able to defend the place—the assailants being destitute of all the means for carrying on a siege. The emperor of Brazil was sending troops to reinforce his general at Monte Video.—The Banda Orientals must therefore either defend themselves, or without doubt suffer a similar punishment to that which the emperor has already inflicted on some of his rebellious subjects in the north. Nor is it probable that the conflict will end here. As the expedition was set on foot in Buenos Ayres, it is likely that war will ensue with that republick. We some time since remarked, that republicks were not the best neighbours for an empire. So the event has proved; and if in the end the empire itself should be converted into republicks, it would be no matter of surprise. That this will be witnessed at last, we have little doubt—*when*, we pretend not to foresee.

Southern America has furnished us with nothing more, in the month past, that is both new and important.

United States.—In our last number, we intimated an intention to make a statement relative to the excitement which has lately taken place in Georgia, in regard to the sale of Indian lands, and the entire removal of the Indian population from that State. We take the facts of the case to be summarily these—For a valuable consideration granted by the State of Georgia to the United States, the United States government engaged to extinguish the whole of the Indian claims to land within the limits of the State of Georgia, so soon as this could be done "peaceably and on reasonable terms." Many and earnest efforts were accordingly made by the government of the United States, to obtain peaceable possession of the Indian lands, and to persuade them to remove to the western side of the Mississippi river; where a large territory was assigned to them, in exchange for what they should give up in Georgia, and to which a portion of their tribe had voluntarily removed. The Indians, however, resisted all propositions on the subject of resigning and removing from their lands—They carried the matter so far as to enter into a solemn and formal stipulation among themselves, that if any chief, or any Indian, should consent to a treaty, or to any terms whatever, for the surrender of their lands, he should be put to death. It is affirmed, and we have not seen it denied, that the chief M'Intosh, who has since been killed, was the man who first proposed this agreement among the Indians. Yet, on the 4th of February last, M'Intosh, and a few other chiefs, did make a treaty, alienating all the lands of the Creek Indians in Georgia; and this, in opposition, if we may believe General Gaines, to the mind and wishes "of all the principal chiefs, and forty-nine fiftieths of the whole of the chiefs, head men and warriors of the nation." On being apprized of what M'Intosh and his associates had done, a party of the chiefs went armed

to his residence, separated him from his family, shot him dead on the spot, and then returned quietly to their homes. This party, hostile to M'Intosh, and to the treaty which he formed, ceding the lands of the Creeks in Georgia to the United States, General Gaines says, in his official letter to the Governor of Georgia, "I could not but view as, in fact and in truth, the *Creek nation.*" The General further says—"The council strongly and unanimously objected to the late treaty, as the offspring of fraud, entered into contrary to the known law and determined will of the nation. They regretted the necessity, which, they contend, existed for the strong measures they adopted against General M'Intosh and others, who, they affirm, forfeited and lost their lives, by having violated a well known law of the nation."—Such are the prominent, and, we think, unquestionable facts in regard to this interesting affair.

While negotiations were going forward with the Indians on the part of the United States, the Governor of Georgia was uttering bitter complaints, addressed to the general government in the most unbecoming language, that the measures taken for the removal of the Indians, had not been sufficiently prompt and strong. For his gratification, one Indian agent was superseded; and when another, who came in his place, testified to the fidelity of his predecessor, the Governor refused to have any farther communications with him.—In what manner he will treat General Gaines, remains yet to be seen. Among other extraordinary measures of this redoubtable Governor, was the convening of the legislature of the State of Georgia, and sending to them a message, full of the most gross calumnies against the general government; and proceeding even to the length of a direct intimation that it was time to prepare to resist that government by force of arms. The question of slavery was by him mixed with the question relative to the Indians, and the amount of his representation was, that the government of the United States was totally regardless of the interests of the State of Georgia, willing to sacrifice them to base and unjustifiable considerations, and that the Georgians had no alternative but to defend and protect themselves. This message of the Governor was re-echoed in the legislature by Mr. Lumpkin, in a report made to the house of which he was a member. The legislature, however, did not call up this report for consideration.

On a review of the whole subject, we do seriously fear for the State of Georgia, as well as for the poor Indians, whom they wish to banish, with a view to possess their lands. When a state thus openly and violently maintains its right and its determination to oppress both the African and the Indian race, we greatly fear that some signal calamity is impending over it.—"Shall not the Judge of all the earth do right."—We rejoice to know that many worthy inhabitants of Georgia utterly disapprove of all these proceedings.—As to the poor Indians, who declare that they will die at their fathers' sepulchres, rather than forsake them, we do hope for the honour of our whole country, and that it may not become a party to the most flagrant injustice, that they will not be compelled to remove. If the treaty was fraudulently made, as there is now no question but it was, it ought not to be enforced--the honour, justice, and magnanimity of our country, all forbid it.

Of the extreme and unusual heat which has occurred in the last month, we have elsewhere taken some notice. A part of the country, at least, has suffered from drought, as well as heat. The crop of Indian corn has been injured, and the pasture has been dried up. But rain has been mercifully sent, within a few days past; and the eventual loss and injury will, we hope, not be great. O! that man would remember in whose hand their breath is, and whose are all their ways, and would glorify Him with their bodies and spirits, which are His!

ERRATA IN OUR LAST NUMBER.

Page 305, line 17 from bot., for ναϛ read γαρ.
320, do. for (p. 59) read (p. 60.)
322, do. 9 from top, dele *an.*
325, do. 34 do. for *come* read *came.*
336, do. 20 from bot., for *seems* read *seem.*
do. do. 8 do. for *Lampkin* read *Lumpkin.*